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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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THE ISSUE OF AUTHORITY IN OUR REFORMED CHURCHES TODAY

by REV. PETER DEJONG

"The problem of authority is the most fundamental problem that the Christian Church ever faces. This is because Christianity is built on truth: that is to say, on the content of a divine revelation. Christianity announces salvation through faith in Jesus Christ, in and through whom that revelation came to completion; but faith in Jesus Christ is possible only where the truth concerning Him is known." "But if this truth is rejected or perverted faith is overthrown (cf. 2 Tim. 2:18) and men come under the power of a lie (cf. 2 Thes. 2:10-13), with terrible results. The startlingly violent tone of Paul's Epistle to the Galatians reflects his vivid awareness of this." "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."

In this vigorous fashion J. I. Packer in his little book, **Fundamentalism and the Word of God,** (pp. 42, 43) begins his discussion of the basic problem of authority. He points out further that "It is . . . a disturbing fact that today this is largely overlooked. Christian bodies of all sorts are constantly urged to come together, sink their differences and present a united front to the forces of secularism and Communism. It is taken for granted that the differences in question are small and trifling—unsightly little cracks on the surface of an otherwise solid wall. But the assumption is false. Not all the cracks are mere superficial disfigurements: some of them are the outward signs of lack of structural integration. The wall is cracked because it is not all built on the same foundation. The more one probes the differences between Roman and Protestant, Liberal and Evangelical, the deeper they prove to be; beneath the cracks on the surface lies fissures which run down to the very foundations, broadening as they go. Nothing is gained just by trying to cement up the cracks; that only encourages the collapse of the entire wall. Sham unity is not worth working for, and real unity, that fellowship of love in the truth which Chrst prayed that his disciples might enjoy, will come only as those sections of the wall which rest on unsound foundations are dismantled and rebuilt. Till this happens, the questions of authority must remain central in discussion between dissident groups; and the best service one can do to the divided Church of Christ is to keep it there." (p. 45)

Having made this point the writer goes on to observe that "There are three distinct authorities to which final appeal might be made — Holy Scripture, Church tradition or Christian reason; that is to say, Scripture as interpreted by itself; Scripture as interpreted (and in some measure amplified) by official ecclesiastical sources; and Scripture as evaluated in terms of extra-biblical principles by individual Christian men." And these three views of authority are the Confessional Protestant (or, we would say, Reformed), the Roman Catholic, and the modern Liberal Protestant views, respectively.

It seems to me as I observe the continuing developments not only in the church world in general, but in our Reformed family in particular, that Dr. Packer's analysis and statement of the problem of authority sheds some needed and helpful light on our current difficulties.

The Issue Among Us

At last year's Ministers' Conference we heard Dr. Kuitert express his views. Those views have been too widely publicized and discussed to require an extensive review of them now. We heard him say that in his opinion the early accounts of Genesis cannot, in the light of our modern framework of thought, be any longer regarded as authentic history — although, to be sure, he felt that certain doctrines ought still to be maintained. Perhaps there never were an Adam and Eve, and the Fall never really happened, and sin must now be understood simply as opposition to the course of evolution. All of our doctrines would be altered by these changing views more than we at this point can say and our morals too must change with a changing world. What happens to Christ and His atoning death in Kuitert's view? These, he feels, must still be maintained or the gospel will be mutilated.

"Does he no longer believe the Bible?" one might ask? Of course, he does, he replies; he merely "interprets" it differently. Speaking effectively to our modern world, Dr. Kuitert thinks, demands such a reinterpretation because in this scientific age the old views can no longer be taken seriously.

In the January 3 Calvinist-Contact Prof. H. Pietersma writes on the subject of "Scripture for us today", expressing himself somewhat less radically, but in the same vein. The Bible must have authority for Christians, but he feels that we must inquire into the nature and purpose of that authority. The way in which he proceeds with that inquiry is very significant. "Let us then . . . ask quite simply, 'What is Scripture for me? What do I believe? What did I see in Scripture that led me to accept it as authoritative, as something I no longer wished to question but to recognize as trustworthy?' His answer: "I believe in Jesus Christ, the Son of God, who came into this world of misery to save us. This message which came to me and which I accepted as absolutely trustworthy was the message about Jesus. Furthermore, as I accepted this message I also accepted the Bible in which it was contained. In this way Scripture became for me the special book it is. Scripture became authoritative for me as a book having that message as content and the salvation of men as its purpose." Then he attempts to distinguish between this message which has impressed him as true and **therefore authoritative,** from the forms, the rest of the Bible, what Kuitert has called mere "wrapping materials", derived from the human opinions, often mistaken opinions, of people who lived in a past age. He argues that this distinction is necessary if the Bible were really to be God's word to those people who lived in such different times. They must not be mere "instruments" or "speaking tubes". He says that God "was not concerned to purify and perfect those men to such a degree that in transmitting his word they would not distort or taint it." While he recognizes that the view he advocates is "dangerous", he argues that we must assume it if we are not to be compelled to live in a world of the past, a world that is not really the world of the 20th Century at all.

What must one say about such views? They are certainly different from those commonly held and taught in our churches in the past. But that consideration is not an adequate reason for dismissing them. Reformed people may not be mere traditionalists. Ought these views then to be simply discussed, studied, entertained among as a, for us, new, possibly not yet generally acceptable, but quite permissible variant in the circles of our faith and churches? That appears to be a reaction one meets rather frequently. "I can't exactly share those ideas, but if others want to hold them, find them helpful in meeting student problems, perhaps, that's quite all right with me!"

The Decisive Consideration

There is one all-important consideration, rarely mentioned in the discussion it seems, that rules out absolutely any Christian acceptance or even toleration of this viewpoint. Notice that the views of Kuitert, Pietersma and others seem to leave completely out of consideration what the Bible itself teaches and demonstrates regarding its own authority! Their view of the Bible, in spite of the fact that it would still honor that book for leading them to Christ is one that can only be held in defiance of what Christ Himself taught about the Bible! Kuitert, and Pietersma even more simply in his little writing, never start at that point. Pietersma starts the discussion by asking, "What is Scripture for me?" "What **did I see** in Scripture that led **me** to accept it as authoritative, as something **I no longer wished** to question but to recognize as trustworthy?" But since when does what he or I or what a million other people might think have anything to do with the authority of God's word? Is authority only valid in so far as one chooses to recognize it? Does God rule only subject to men's democratic consent? Is it not perfectly obvious that in the views here suggested the authority is **not** really **in the Bible at all** but only in the **opinion** of the reader? That was precisely what also impressed one in Kuitert's talks. "**In my opnion . . .**", "I think"; those were the expressions that appeared again and again. But what right does he or I or anyone else have to palm off mere personal opinions as having any real validity in such matters as these? Is not this whole approach and viewpoint characteristic of what Packer so aptly described as not the Confessional Protestant view of authority, that of "Scripture as interpreted by itself", but the view of modern Liberalism, that of "Scripture as evaluated in terms of extra-biblical principles by individual Chrstian men?"

These views of Kuitert, Pietersma and others were not derived from the Bible at all. Whether one turns to the prophets, Isaiah, Jeremiah, or any of the rest, what confronts him at every turn is not the considered opinions of these religious geniuses or theologians, but "Thus saith the Lord." In fact the prophet that went about peddling his own opinions in the role of bringing God's word was a false prophet, not to be entertained as a pleasant novelty but to be condemned and killed as a criminal! (Deut. 18:20)

Our Lord never taught us to define the authority of the Scriptures in terms merely of certain teachings about Himself in so far as they mght commend themselves to the sovereign intelligence of his disciples. He constantly appealed, whether in teaching his disciples or even in opposing the devil to, "It is written". That appeal, used dozens of times was final; it ended all question or controversy. He said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Mt. 5:13-19). The Lord maintained about the wording of what we still might call a difficult text, "The scriptures cannot be broken." (John 10:35) After His resurrection He had to rebuke his disciples most severely for ignoring in the Scriptures what they did not understand, "O foolish men, and slow of heart to believe in all that the prophets have spoken!" (Luke 24:25ff,. cf. 44-46.) What strikes us as the more remarkable in this case is that Chrst didn't simply reveal Himself to them to convince them of His resurrection, as one might expect Him to do, but first compelled them to learn from the Scriptures that He must rise! They must be led to faith in Him not first by personal experience but by getting to know Him through His inspired word!

This view of the Bible insisted upon by prophets, by our Lord, and by His apostles was never that of the authority of only certain leading ideas, to be extracted from the haphazard, perhaps more or less erroneous sayings of those who expressed them. That authority extended even to the forms and words that speakers or writers themselves at times did not understand. Think of Peter's illuminating remark in his First letter (1 Pet. 1:10), "Concerning which salvation the prophets sought and searched diligently who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto when it testified beforehand the sufferings of Christ and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which have now been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven." Historical and archeological study have their value to exegesis, but it is plain that if one were to interpret the Old Testament prophesies only in the light of the prophets' times and even their opinions or understanding of what they were saying he would be missing what God said through them! And so Hebrews on occasion simply cites Old Testa-

(Continued on page 6)

DRIVER TRAINING COURSE FOR PUPILS. Under the watchful eye of safety officer, Constable Jack Hamilton (left), and Grade 4 pupils of Joseph Gibson School in Toronto, a student "drives" a plastic car around several busy "city blocks" painted on the floor. It was the first in a session of new safety course sponsored by police to teach youngsters the basic rules of Ontario Highway Traffic Act. Pupils lose points for breaking safety rules.

KLM Zomerdienst-regeling 1969

Twaalf vluchten per week tussen Nederland en Canada

De KLM-zomerdienstregeling, die 1 april j.l. van kracht werd, biedt interessante nieuwe reismogelijkheden. Onder andere worden van Amsterdam naar Montreal 12 retourvluchten per week uitgevoerd, van Montreal naar Amsterdam 11. Ook op de Europese lijnen worden in vele gevallen de frequenties opgevoerd.

Nieuwe Vliegtuigen

In de loop van de zomer zullen een zesde en zevende Super DC-8 (resp. de PH-DEF "Henry Hudson" en de PH-DEH "Vasco da Gama") aan de vloot worden toegevoegd, terwijl van de Indonesische Luchtvaartmaatschappij Garuda een gewone DC-8 wordt overgenomen. De vloot zal dan bestaan uit 24 verlengde en gewone DC-8 vliegtuigen van het type DC-9, waarvan 14 in de verlengde uitvoering.

Uurdienst op London

Voor de dit jaar zijn 50-jarig bestaan vierende KLM is de lijn Amsterdam—Londen niet alleen de oudste, maar ook de drukst bevlogen route. Samen met de BEA worden tussen de beide steden in de maanden mei t/m september 15 retourvluchten per dag gemaakt.

Meer Binnenlandse Vluchten

De NLM gaat m.i.v. 1 april op de twee binnenlandse lijnen Amsterdam-Enschede-Groningen v.v. Amsterdam-Eindhoven-Maastricht v.v. het aantal diensten verhogen tot 4 maal per dag (van maandag t/m vrijdag), door aan de thans bestaande dagverbindingen avondvluchten toe te voegen.

Nieuw zijn ook rechtstreekse vluchten van Groningen resp. Maastricht naar Amsterdam op zaterdagmorgen.

DATA CENTRE

April 30	Ottawa. Optreden van Seth Gaaikema. Ukrainian Hall, 1000 Byron St.
April 30	Ouderwetse Hollandse Oranje Avond. Koor van Menno De Groot, declamaties, films, samenzang, kleppermars. Georganiseerd door de Chr. Action Foundation, in Christian Educational Centre.
May 1	Woodstock Chr. Ref. Church. Indonesian Program. Canadian Home Bible League.
May 3	Spring Concert, London, Westminster Sec. School
May 3	Bazaar sponsored by the Women's Guild of HDCHS in the Christian High School in Hamilton, Ont. 2 p.m. Proceeds for debt reduction High School.
May 8/9	Toronto District Chr. High School. Students present the play "Masterpiece". High School Auditorium.
May 8 & 9	Drama Club Hamilton Distict Chr. High School presents "The Mouse that Roared" in High School auditorium.
May 8, 9	Toronto District Christian High School, Woodbridge. Performance of "The Masterpiece", by the Drama Club of the Toronto Distr. Chr. High School.
May 9	Spring Concert, Owen Sound, Westside United Church.
May 10	Spring Concert, Rexdale, Chr. Ref. Church, Albion Rd.
May 16	A.A.C.S. Rally in conjunction with the Annual Meeting, Calgary, Alta. Speaker Rev. B. J. Haan, Pres. Dordt College.
May 17	A.A.C.S. Annual Meeting (Membership), Calgary, Alta.
July 1 - August 8	The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
August 1-4	Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
July 2 - Aug. 8	Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.
August 22-25	Study Conference, Calgary, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 29-Sep. 1	Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.

Wat kost een reis naar Holland per vliegtuig?

1 Mei 1969 gaan nieuwe tarieven in: o.a. geen korting meer op een retour. Een normaal retour Montreal—Amsterdam, geldig voor 12 maanden, kost dan $474.00 en in het zomerseizoen (naar Holland van 22 Mei tot 3 Augustus en van Holland naar Canada van 17 Juli tot 28 September) $570.00.

Een retour voor minstens 14 dagen en hoogstens 21 dagen, geldig van Maandag tot Donderdag, kost normaal $338.00. Reist U op Vrijdag, Zaterdag of Zondag, dan betaalt U voor iedere trans-atlantische vlucht $32.50 extra. Vertrekt U bovendien tussen 9 Juni en 3 Juli of tussen 4 Augustus en 21 Augustus dan komt er nog eens $54.00 bij.

Op onze 21-daagse "inclusive Tour"-groepen met minstens 15 deelnemers betaalt U voor een retour $255.00 + $76.00 voor landarrangementen (voor accommodatie, auto, enz.). Gaat U niet in groepsverband, maar besteed U wel $75.00 voor landarrangementen dan krijgt U $32.00 korting op de 21-daagse retourprijs van $338.00 en betaalt U $306.00.

Op al deze tarieven reizen kinderen van 2 tot 12 jaar voor de halve prijs en kinderen onder 2 jaar voor 10%.

Vanaf Toronto worden alle genoemde prijzen $50.00 hoger, maar krijgt U op deze $50.00 de normale kortingen voor het gezinsplan.

Wij geven U gaarne zonder enige verplichting deskundig advies hoe U het voordeligst kunt reizen. Iedere Vrijdag in Juli hebben we nog plaats beschikbaar op een directe vlucht van Toronto naar Amsterdam en terug op onze 21-daagse "Inclusive Tour"-groepen.

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London Travel Bureau Herman Koops, manager
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For the Farmers

THE FARM VOTE

We read in Farm & Country (organ of the F.O.A.) of March 10/69 that three Ontario farmers, Mr. Malcolm Davidson, member of the Special Committee on Farm Income; Mr. Kenneth McLeod, broiler-grower; and Mr. Kenneth McKinnon, dairy farmer, both members of their respective marketing boards, have formed the Unity group named Ontario General Farm Organization Committee. This committee is located at 30 Bloor St., Toronto. Furthermore we read that it was at the suggestion of the Federation of Agriculture that Mr. Davidson formed the committee.

This organizing Committee is asking the Ontario Government to bring in new laws, enabling a new farm group to come into being, financed by a commodity check-off. It is also asking support from farm marketing groups. However, it was also mentioned that "the cost of the actual ballot likely will be paid by the Ontario Government."

Within a short time every farmer in Ontario will hear and read about a farm vote; he may also be visited by someone to talk about it.

The voting committee will ask the farmers to vote, also to vote, yes! The Federation of Agriculture and the Ontario Farmers Union have been discussing this issue for months without progress.

Now the Federation of Agriculture is calling for a farm vote, and a committee is working on this project. If things go through as planned, this farm vote will possibly take place in the first part of summer.

Our Christian Farmers Federation works together with the Federation of Agriculture, but this does not mean that it stands for everything the Federation of Agriculture is doing.

The board of the Christian Farmers Federation has already published a brief on its feelings about one General Farm Organization and more articles will be written about it. Mr. H. Van Ankum spoke about this issue with the Hon. Mr. W. Stewart, Ontario's Minister of Agriculture, and a brief was also submitted to Mr. Stewart containing the views of our board on this matter.

There are some funny things going on in this voting business.

1. A large part of the money needed for this voting committee will possibly be paid for by you and me, because several marketing boards, among them the milk marketing board, are likely willing to give a certain amount of money to this voting committee.

So, in that case, if you want to vote "no", instead of "yes", you are fighting your own money.

2. Several members of our locals are directors in county groups of the Federation of Agriculture, so it is possible that they become involved in this voting business.

3. We would like to point out that a vote which can only be answered with yes or no, has a smell of communism about it, a la Russia.

Nobody knows who or what he is voting for. What will one General Farm Organization be like?

It could be anything. Closed shop, as in the big labour unions? Why not!

Why does our government want only one farm organization, the government itself consists of several parties!

Only communist countries are ruled by a one-party system.

Certainly, our farm organization should work closer together, and this can be done.

Why not have one overall farm organization in which every farm organization has its own representatives?

This would avoid the pitfalls of communism and socialism. And would indeed be a democratic system.

One of our locals has asked me about the history of the Christian Farmers Federation.

History could be very important and I will speak or write about this matter sometime.

However, right now we have a more important matter on our hands than the past.

If the farmers who are not organized do not do so of their own free will right now, it is possible that one morning they wake up and find that all our present farm organizations are past and that only their history is left.

They will also find that this new outfit will cost them many many times more than they would have had to pay for membership in the present free farm organisations.

Sister Thomas More who teaches at Holy Family College in Manitowak, Wisconsin, completed a study on National Farm Organizations. She has spoken on this subject for many farm groups in both Canada and the United States. Sister Thomas More told us that farmers today have three alternatives. They can move together on their own terms. They can allow government to herd them together to produce the necessities, or they can end up as employees of Ralston Purina.

Sister Thomas More voted for the first alternative. She warned against the second suggestion, stating that corporation control would deprive the farmers of their independence and freedom. To secure this freedom, farmers need tough organization to speak with one voice. At the moment a group of our farmers calls on the government and is choosing the second suggestion. And this could end up to be much worse than being an employee of Ralston-Purina.

C. Verburg,
Wellandport, Ont.

1962 — Seventh Annual — 1969

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the students of
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a play in two acts
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Tickets may be obtained from students or by phoning or writing the school office, Box 527, Woodbridge, Ont. 851-1772. Attention Mr. Romkema.

Spreiding betaling vrijwillige A.O.W. premie

Het Consulaat-Generaal der Nederlanden in Toronto zond ons de volgende brief.

De omstandigheid heeft zich voorgedaan, dat enige in het buitenland verblijvende personen achterstallige premie, verschuldigd ingevolge de regeling tot vrijwillige betaling van A.O.W. over reeds verstreken tijdvakken, niet in staat waren op de vastgestelde data te voldoen, met het gevolg, dat zij van de regeling tot "inkoop" zouden moeten afzien.

Naar aanleiding hiervan heeft de Sociale Verzekeringsbank te Amsterdam zich bereid verklaard voortaan een meer gespreide betaling van de achterstallige premie ingevolge de Algemene Ouderdomswet toe te staan.

In het algemeen zal de betaling der achterstallige premie kunnen plaatsvinden in een aantal termijnen, dat gelijk is aan het aantal volle kalenderjaren, waarover nog premie dient te worden betaald.

Volledige betaling van de achterstand dient echter steeds te geschieden, voordat betrokkene de 65-jarige leeftijd heeft bereikt.

Indien een belanghebbende, met toepassing van deze nieuwe richtlijnen, de betaling over een langere termijn zou kunnen spreiden, kan hij daartoe bij de Sociale Verzekeringsbank een verzoek indienen, onder vermelding van het nummer, waaronder de oorspronkelijke premieopgave werd verstrekt.

Het is genoemde Bank om administratieve redenen evenwel niet mogelijk, belanghebbenden aan wie reeds een premie-opgave is verstrekt, spontaan in te lichten omtrent de ruimere spreiding van de desbetreffende betalingen.

Aangezien de inhoud van dit bericht voor verschillende lezers van Uw publikatie mogelijk van belang zal zijn, zult U hierin wellicht aanleiding kunnen vinden een en ander te publiceren.

Church Announcements

CHR. REF. CHURCH

Declined:
Richmond, B.C., Rev. L. M. Tamminga of Bethel, Sioux Center, Iowa.

THE ANVIL OF GOD'S WORD

Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime.
Then looking in I saw upon the floor
Old hammers worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."
And so I thought, the anvil of God's Word
For ages skeptics blows have beat upon.
Yet though the noise of falling blows was heard,
The anvil is unchanged, the hammers gone.
—Author unknown

BOOK NOOK

BOOKS OF DS. VELDKAMP.

Kerkgangers; De dag van de Zoon des mensen; Uw huis- en tempelzangen; De balling van de Kabaroe; Van reformatie tot deportatie; Die knopen ontbindt; De zoon van Beeri; De boer uit Tekoa; Het gezicht van Obadja; In de schemering van Christus' wederkomst; Zondagskinderen; Dubieuze posten; Moeders in de Bijbel.

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ONDERPAND

Zo stonden ze verleden week in ons blad: zes advertenties van het overlijden van een kereltje van vijf jaar. Vlak bij huis werd hij aangereden door een auto en enkele uren daarna overleed hij. De ene dag draagt hij zijn deel bij in de drukte en vrolijkheid van een jong gezin en de volgende dag is hij niet meer. Thuis geroepen, zonder waarschuwing.

Een dergelijke slag valt meer. Dan hier en dan daar. Maar als het zo vlak bij gebeurt, treft het je dieper. Zo'n jong leven, dat nog maar pas begint te bloeien, wordt afgeknapt. En we vertrouwen het stoffelijke overschot aan de aarde toe. Een pijnlijk gevoel bekruipt ons, dat dit het einde is. Voorbij . . . .

Voor de een komt het vroeger dan voor de ander. Maar het moment komt voor iedereen. Dat is een wet, die geen uitzonderingen kent. Voor een ieder komt het ogenblik, dat het voorbij is.

En dan belijdt de christelijke kerk in haar (Heidelberger) catechismus (zondag 17) dan de opstanding van Christus "een zeker pand is van onze zalige opstanding."

Hoe verwerken wij dit toch? Wat belijden wij daar eigenlijk mee? Wij zeggen nogal wat. Een pand of een waarborg geef je of heb je wanneer je er zeker van bent, dat de gedane belofte gestand zal worden gedaan. Een belofte veronderstelt geloof. Als er geen geloof is, kom je niet toe aan het geven of aan het nemen van een pand.

Dat geloof is wel echt nodig. Stel het u maar voor. Als je op een kerkhof staat en je hebt het levenloze lichaam aan de aarde toevertrouwd, dan keer je je om om naar huis te gaan en de mensen verdwijnen ook. Dan grijpt het je als het ware naar de keel, dat het voorbij is. Afgelopen. Wij moeten verder leven zonder hem of haar. Op zo'n moment heb je het echt wel nodig, dat iemand zijn hand op je schouder legt en zegt: "Houd in gedachten dat Jezus Christus uit de doden is opgewekt." Want dat Hij uit de doden is opgewekt, is dan je onderpand, het pand dat God je in je handen geeft om toch maar te blijven geloven, dat er een opstanding komt.

Hoe dat leven in de opstanding zal zijn is ons grotendeels onbekend. Maar één ding is toch wel zeker: ons leven zal worden hersteld. Wat er in dat leven geweest is zal ontzondigd worden, gedistilleerd, ontdaan van alles wat God in Zijn dienst niet gebruiken kan. En wij zullen het zien, dat al dat onheilige, al dat verkeerde, al dat eigenzuchtige, door Jezus Christus weggedragen zal worden.

Dat moeten wij nu geloven.

En als wij het geloven, is het een ontzaggelijke gedachte: het leven van Bernie Top en van al die anderen, die "in Jezus ontslapen" zijn, wordt hersteld. Hersteld, opgewekt, ingevoegd in dat grote en eeuwige plan van God.

Dus niet voorbij.

Als Christus opstanding het onderpand is van onze opstanding, dan is ons leven niet ijdel, zo min als het Zijne ijdel is geweest. God heeft ons niet tevergeefs lief.

Dan kan het afscheid nemen wel erg zeer doen, maar dan is de opstanding van Christus toch wel een heel grote troost. D.F.

★
★ ★

OVER TIEN JAAR

Denkt U dat U over tien jaar nog steeds een gelovige bent? Dit was een vraag, die Dr. Joel H. Nederhood zijn gehoor stelde tijdens de Back to God Hour rally onlangs in Hamilton.

Op het eerste gezicht was dit een wat vreemde vraag. Over tien jaar nog een gelovige? Je bent geneigd te zeggen: waarom niet?

Dr. Nederhood ried zijn gehoor echter aan niet te haastig te zijn met het antwoord. Tien jaar is weliswaar niet erg lang, zeker niet in een haastige tijd als de onze. Maar aan de andere kant veranderen de dingen zo snel, dat wij vandaag moeilijk kunnen bevroeden hoe onze wereld er over tien jaar uit zal zien.

"Onze" wereld. Dat is nu precies hoe er tegenwoordig wordt gedacht. Juist omdat men het als "onze" wereld beschouwt, weet men niet wat er over tien jaar zal zijn. Wat men tegenwoordig gelooft en waar heel het onderwijssysteem van doortrokken is, waar alle techniek van overtuigd is, waar de gehele cultuur op gericht is, is dat de mens het uiteindelijke product van materie is. Dat is het eindproduct van de onchristelijke evolutieleer. Het is maar niet een theorie van ontwikkeling of van vooruitgang. De onchristelijke evolutieleer is een theorie die belandt in een zekere aanbidding van de mens. Hoe die mens zich verder ontwikkelt staat nog te bezien, maar momenteel is de mens het einde, het einde dan van de materie.

Deze gedachtengang wint al meer veld, en ze wint dit snel.

En met het verspreiden van deze goddeloze religie komt de mensheid al verder in het moeras wat betreft de verdeling van de welvaart. Er komen al meer volken, die de strijd tegen de honger moeten aanbinden. Men heeft reeds gezegd, dat bij 1975 er vier landen zullen zijn, die dan nog betrekkelijk welvarend zullen zijn of die althans niet een direct gebrek aan voedsel zullen hebben. Die landen zijn Amerika, Canada, Australie en Agentinie. Afgezien van wat men van zulk een voorspelling moet denken, dit is waar de mensen mee bezig zijn.

Ten aanzien van de godsdienst zal het liberalisme toenemen. Het geloof zal verzwakken en valse therieën zullen het van zijn plaats trachten te dwingen. Reeds nu is duidelijk in songs en hits een verloochening van de Heiland te bespeuren, al wordt de Heiland daarin wel met een schijnbare eerbied genoemd.

Dit is wel genoeg om te doen zien in welke richting wij varen.

Denkt U dat U over tien jaar nog steeds een gelovige bent?

Die vraag krijgt klemtoon tegen de achtergrond van de tijd, die wij beleven. Als de duimschroeven nu eens echt zo sterk worden aangedraaid, als de intelligentie nu eens zo ver het geloof analyseert en ontkent, als de honger nu eens zo fel gaat woeden, als de gezagsverhoudingen nu eens echt het veld moeten ruimen voor de anarchie, als het onderwijs nu al verder ontkerstend wordt, als al sterker wordt ontkent, dat Jezus Christus Heer is over al het geschapene, dan, zullen wij dan kunnen standhouden? Zullen wij dus heus gelovigen kunnen blijven?

Er is maar één antwoord. Dat antwoord is Jezus Christus zelf.

Niet een theorie over, maar een zeer persoonlijke band aan de Zoon van God zal een mens behouden.

Dat is eigenlijk maar een zeer kort antwoord tegenover zulk een gigantische ontwikkeling van onze tijd. Ja, maar het is het enige antwoord waar het uiteindelijk op aankomt.

"De Satan heeft zeer begeert u te schudden als de tarwe, maar Ik heb voor u gebeden, dat uw geloof niet bezwijken zou." D.F.

Dit verhaal is waar gebeurd. In deze dagen herdenken wij, dat 25 jaar geleden in de Meidagen Nederland werd bevrijd. Wij herdenken dit voornamelijk als het herstel van het geschonden recht. Nederland herkreeg zijn vrijheid, die de Duitsers het hadden ontnomen. Het rechtsherstel tijdens de zuiveringsacties vond vaak zonder vorm van proces plaats, waardoor wonden zijn geslagen, die niet te herstellen zijn.

Zij stond naast haar man

Een "in memoriam"

door Tini Van Ameyde

Het is vreemd. Telkens als ik dat liedje voor de radio hoor, moet ik aan haar denken. En dan te weten, dat ze op 5 mei 1969 al vier-en-twintig jaar dood is . . . Ja, dat heb je goed onthouden: het was de dag, waarop ons oude vaderland bevrijd werd van vijf jaar Nazi tirannie. De dag, waarop alle trouwe Nederlanders de tranen over de wangen liepen, toen ze hun rood-wit-en-blauw weer blij zagen wapperen. Aan die dag en aan haar denk ik, wanneer ik Patti Page dat liedje hoor zingen:

"Stand by your man
and show the world you love him,
keep giving all the love you can . . . ."

— — — — — — — —

Ze droeg een edele Friese naam, Janke, en ze woonde ergens langs de beboste grens van het "Heitelân". Het was in de zomer van 1940, dat ik haar ontmoette. Ik was nog een schoolkind, toen de Duitsers in de nacht van 10 mei ons land binnenvielen. Met grote ogen had ik staan kijken op het dek van een Rijnaak, hoe zij — vliegend in keurige formatie — mijn stad in puin legden. En het was met de stank van smeulend Rotterdam in mijn neus, dat ik die zomer door Nederland spoorde. Grootmoeder vond, dat ik frisse lucht moest hebben en stuurde me naar een familielid van haar in het "hoge" Noorden.

Ah, wat een plaats was dat voor een stadskind om te logeren . . . enorm! Een knus ouderwets huis tussen bloemen en bomen, een sneeuwwitte geit aan een touwtje, een massa kakelende kippen, een rij bijenkorven in de achtertuin en — als extra attractie — een donzig ezeltje. Van mijn levensdagen had ik zo'n lustoord niet gezien. Dacht ik. Het was een plek om volmaakt gelukkig te zijn.

De gastheer en gastvrouw waren al van middelbare leeftijd. Hij een man met rustige gebaren en helderblauwe ogen, zij een moederlijk type met zilvergrijs haar. Spoedig bleek, dat ik reeds eerder bij hen op bezoek geweest was, als een parmantig ding aan de hand van mijn vader. Ik kreeg een zot avontuur te horen uit zijn jongensjaren, waarom we samen schaterden. Kortom, hun ontvangst was zo hartelijk, dat ik hen meteen Oom Marten en Tante Janke noemde. Wie dacht hier aan oorlog? Het brandende s.s. Statendam en de verschrikking van het bombardement weken naar de achtergrond. Rotterdam was ver.

Mijn spoedcursus in de Friese taal begon al de volgende dag. "Ons famke moet zich in zo'n wild land kunnen redden!" sprak Oom Marten, met een twinkel in zijn ogen. Hij vond het prachtig om nu eindelijk een dochter te hebben en verwende me schandalig. Zijn vrouw keek dan hoofdschuddend toe en kookte op haar beurt de lekkerste dingen. Een en ander tot jaloezie van de derde persoon in huis, hun zoon Bart. Hij was een jongen van een jaar of zestien en vond het kennelijk overdreven, dat er zoveel tam-tam gemaakt werd van een nietig stadsmeisje! Maar dat duurde kort. Na een week was ik ook met hem goede maatjes en mocht zelfs zijn konijnen hanteren.

Grappig, is het niet, hoe sommige dingen je kunnen bijblijven. Zo kwam mijn moment van glorie, toen Oom Marten me 's zondags na de maaltijd zijn Bijbel met koperen sloten overhandigde en vroeg of ik eens wilde lezen. Wat verbouwereerd bladerde ik in het heilig boek en koos een psalm. Toen ik opkeek, zag ik nog net, dat mijn gastvrouw een traantje wegveegde. Van drie kanten kreeg ik een compliment: men was het er over eens, dat niemand mooier uit de Bijbel kon lezen. Geen prestatie, als je bedenkt, dat Oom Marten erop losdreunde of het een zaadcatalogus was en dat hun oude dominee in het Gereformeerde kerkje er ook niet veel van terecht bracht . . . Vanaf dat moment echter had ik een taak: ik moest elke dag een hoofdstuk plus het kalenderblaadje lezen!

Later, toen ik aan die zomer terugdacht, stond hij in mijn herinnering als een aaneenschakeling van vreugden. Op een geleende fiets zwierf ik langs heerlijke zandweggetjes en plukte bossen bloemen. Met een stel buurmeisjes ging ik zwemmen en voerde dagelijks de kakelkippen. Het ezeltje sloot ik spontaan in mijn hart, lange oren en al . . . En elke avond stopte Tante Janke me in de bedstee met het bloemetjesbehang en liet vol zorgen de deuren op een kiertje. Het was een feest, waarover slechts één schaduw viel: toen ik ontdekte, dat de krant, die haar man altijd zo aandachtig las, het "Volk en Vaderland" was . . .

Wat een geluk, dat toen geen sterveling nog wist, hoe diep die schaduw zou worden! Ik herinner me, dat ik aan Tante Janke vroeg, hoe het blad van de Duits-gezinde partij nu in haar huis terechtgekomen was. (We waren toch in oorlog met die "moffen", ze hadden pas mijn stad plat gegooid!) Er kwam een blik in haar ogen, die ik toen niet kon thuisbrengen, omdat ik nog te jong was. Later heb ik begrepen, hoe verbijsterd ze zich gevoeld moet hebben. Maar ze mompelde slechts, dat Oom Marten al een paar jaar lid van de N.S.B. was en daarom de krant las.

— — — — — — — —

De derde maal, dat ik haar ontmoette, was in de zomer van 1943. Drie jaren waren voorbijgegaan, waarin veel veranderd was in Nederland. Veranderd ten kwade. Sinds de dag, waarop ik die eindeloze rij van bepakte Joden over de Maasbrug zag strompelen, opgejaagd door brullende Duitse soldaten, was ik geen onbezorgd meisje meer. De hel van Hitler's waanzin omringde ons, daar in de grote stad. Links en rechts doken mannen onder. Voedsel werd steeds schaarser, de Engelse luchtaanvallen steeds talrijker. Dag na dag zaten we in de schuilkelder. De enige manier, waarop Rotterdamse ouders hun kinderen een adempauze konden geven, was door hen naar familie op het platteland te zenden. En zo kwam het, dat ik die zomer met mijn broers weer Noordwaarts reisde. Van het Damsterdiep naar het huis met de bijenkorven was niet ver meer.

Ik ging alleen en onaangekondigd. Het fietsen langs de oude Friese straatweg met zijn majestueuze bomen, was op zo'n stralende augustusdag een verrukking. Toen ik aankwam, lag het huis te dommelen in de middagzon. Alle bijen, de kakelkippen en de geit waren er nog, maar het leuke ezeltje was weg. Verkocht aan mensen, die nog "lytse berntsjes" hadden.

Mijn ontvangst was haast nog hartelijker dan de vorige maal. Tante Janke deed, ter ere van de onverwachte gast, haar zondagse zijden schort voor en zette een kopje thee zo geurig, als ik in tijden niet gedronken had. Oom Marten stak zijn pijpje op en vertelde me met de oude plaagtwinkel in zijn ogen, dat ik al een "hele dame" begon te worden. De bloemetjesbedstee werd voor me gereedgemaakt: ik moest beloven minstens een week te blijven. Ja, het leek, of alles daar vooroorlogsgezellig was gebleven! Totdat tegen een uur of zes hun zoon Bart thuiskwam . . . gekleed in de meest gehate uniform van bezet Nederland. Het was een klap in mijn gezicht.

Van dat ogenblik af begon ik de plaatselijke situatie met ongerustheid te bekijken. Het was niet eerder bij me opgekomen, weet je, dat een fijne kerel als Oom Marten nog steeds lid van de N.S.B. zou kunnen zijn. Na alles, dat ons volk reeds had moeten lijden onder de hiel van de Duitse overheerser. Moest ik hem nu zien als een verrader, die "zijn vaderland had verkocht voor vijf losse centen"? Maar dan . . . ik wist, dat hij en zijn Janke oprechte christenen waren, die nota bene naar dezelfde kerk gingen als ik en zeker niemand kwaad toewensten! Die avond in de bedstee draaide ik de puzzle rond en rond: was hij stekeblind geworden? Wat zat hier achter?

Op het antwoord hoefde ik niet lang te wachten. De volgende dag stopte een glanzende auto voor het huis. (Denk eraan: dit was in een tijd, dat "goede" Nederlanders geen kans zagen om in glanzende auto's te rijden.) Daaruit stapte een man, die Oom Marten's oudere broer bleek te zijn, plus een vrouw met drie onderkinnen, van top tot teen in het goud geslagen. Zodra zij een mond opendeed, wist ik al hoe laat het was: met haar Duits accent kon je brood snijden. Zittend in een hoekje luisterde ik naar de bloemrijke conversatie en voelde weerzin in me opkruipen. Tante Janke was zwijgzaam. Voor haar doen. Ze schonk maar kopjes vol en keek af en toe naar mij, met iets als verlegenheid in haar blik. Het was duidelijk, dat zij geen partij was voor haar overweldigende schoonzuster.

In de week, die volgde, was ik herhaaldelijk in politiek debat gewikkeld met Oom Marten. Ik verzeker je: de stukken vlogen eraf! En was hij niet zo bijzonder op me gesteld geweest, dan hadden we ruzie gekregen. Zijn lijfblad "Volk en Vaderland" werd door mij aan de kaak gesteld voor wat het was: een leugenkrant. Ik vertelde hem over de Joodse gezinnen, die ik zag wegvoeren in gevangenschap, terwijl de Rotterdamse politiemannen het "verkeer" regelden en huilden van machteloze woede. Ik vertelde hem over de luchtaanvallen van de R.A.F., die steeds doeltreffender werden en over het groeiende verzet in het Westen. Ik vertelde hem het laatste oorlogsnieuws, zoals ik dat thuis gelezen had in blaadjes van de "Ondergrondse". Maar wat was het woord van een meisje tegenover de zelfverzekerdheid van zijn oudere broer, die de halve wereld rondgereisd had?

Inderdaad, wat die man zei was evangelie voor hem! Oom Marten was rond 1936 uit idealisme Mussert-supporter geworden. Naar het leek, voornamelijk uit reactie tegen de "oprukkende bosljewistische legioenen". Nu echter stond hij willoos onder de invloed van één der fanatiekste N.S.B.-ers in de Noordelijke provincies. Dit laatste is onbegrijpelijk, als je weet, dat er zelden twee broers op aarde rondgewandeld hebben, zo in alle opzichten verschillend. Bij elkaar heb ik die man vier maal ontmoet, maar geloof me: telkens bezorgde zijn sluwe roofdierenkop me rillingen! Hij leek mij in staat om de ziel van zijn moeder te verkwanselen.

's Zondags ging ik weer met Oom Marten en Tante Janke naar het kerkje op de terp. Er was een jonge dominee gekomen, die mooier uit de Bijbel las dan de vorige. Maar dat was niet de enige verandering . . . Wat ik nooit eerder was geweest, werd ik toen: onzichtbaar. De aardige vrouw van de koster zag me niet, toen ik haar een "hallo" toeriep. De meisjes, waarmee ik eens ging zwemmen en wandelen, herkenden me niet. Dat is: ze keken me straal voorbij. Wie met pek omgaat, nietwaar? Er was geen mens, die ons groette of aansprak. We waren er niet.

Toen tot me doordrong, dat mijn lieve gastvrouw dit nu elke zon-

(Continued on page 5)

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Rapport over oorlogsvraagstuk voor Geref. Synode in Nederland

Op de vraag of nucleaire bewapening aanvaardbaar is voor de christenen, kwam het studiedeputaatschap voor het oorlogsvraagstuk, dat hierover aan de generale synode van de gereformeerde kerken moet rapporteren, niet tot een eenstemmig antwoord. Dit betekent dat men de synode geen aanbeveling kan geven voor een uitspraak.

Het deputaatschap heeft dit gerapporteerd aan de synode, die op 13 mei in Sneek wordt geopend.

De meningen vallen in vier groepen uiteen. De eerste groep is tegen het gebruik van geweld en uitsluitend voor geweldloze weerbaarheid.

De tweede groep accepteert conventionele wapens om een afschrikkingsfunctie uit te oefenen of tegenweer te bieden in een conflict.

Dit laatste onder voorbehoud dat ook in de politieke strategie nucleaire wapens geen rol spelen. De derde groep aanvaardt ook de nucleaire bewapening maar alleen voorzover zij de politiekstrategische bedoeling hebben uitbarsting van geweld te voorkomen.

De vierde groep wil gebruik van nucleair geweld niet geheel uitsluiten, maar alleen "wanneer satanische machten zich ongebreideld op aarde zouden dreigen te manifesteren". De laatste groep tekent hierbij uitdrukkelijk aan, dat de wereldsituatie, ondanks het bestaan van anti-christelijke machten in oost en west, thans geen gebruik van nucleair geweld rechtvaardigt.

Wel kwam het deputaatschap tot een eensluidende kritiek op de politieke verhoudingen in de wereld, waarvan het vraagstuk van oorlog en vrede niet kan worden losgemaakt. Gesteld wordt, "dat de huidige internationale structuur (oost-west; noord-zuid), bepaald door het streven naar zelfhandhaving en zelfontplooiing, ten koste van anderen, niet in overeenstemming is met wat het evangelie aan volken en mensen voorhoudt. Daarom stellen wij ons achter elk oprecht streven naar doorbreking van deze structuren en naar een wereldorde die niet is gebaseerd op machtsstrijd maar op beheersing van macht, in liefde en gerechtigheid. Het spreekt vanzelf dat in dat streven ook ligt besloten de inspanning om te komen tot rechtvaardiger sociaal-economische verhoudingen en tot een werkelijke vredesmentaliteit onder de volken.

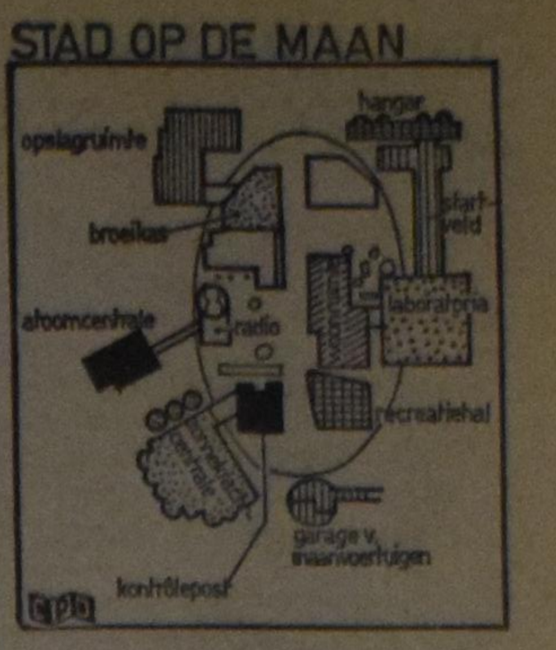
In dit verband menen wij dat de kerk in het algemeen en bij voorkomende gelegenheden moet getuigen tegen verschijnselen die de vrede in gevaar brengen (machtsstreven, nationalisme, racisme, oncritische gezindheid jegens historisch gegroeide structuren), en haar leden moet opwekken alles te doen wat ieder in eigen leven en positie ten gunste van de vrede kan verrichten".

Bij hun studie constateerden de deputaten, dat nog niet zo lang geleden in de gereformeerde kerken vrij algemeen een afwijzende houding ten opzichte van het opkomende "pacifisme" werd waargenomen. Hierover zeggen zij in hun rapport: "Van deze tendentie voor zover tot uitdrukking komend in officiële kerkelijke besluiten en praktijken meenden wij ons te moeten distanciëren; wij waren van gevoelen dat, gezien het steeds dreigender worden van de internationale verhoudingen en de steeds rampzaliger gevolgen van een eventueel escalerend conflict, de gewetensnood van een steeds groeiend deel der gelovigen actueler was geworden dan ooit. In dit verband waren wij van oordeel dat de kerk moet voorkomen dat zij, door een veroordelende uitspraak of houding, zou tekortschieten in haar roeping de kerkelijke gemeenschap met deze gelovigen te bewaren en bijgevolg zou falen in christelijke liefde".

Om een gunstig klimaat te scheppen voor verder beraad beveelt het deputaatschap de synode aan:

1. de deelneming namens de gereformeerde kerken aan het werk van het Interkerkelijk Vredesberaad voor te zetten, en in dat kader (overigens zo nodig ook daarbuiten) mede te werken aan:
   a. de bestudering van de mogelijkheden tot herziening van de wet op de gewetensbezwaren;
   b. de coördinatie van interkerkelijke, gedifferentieerde, voorlichting en hulp aan gewetensbezwaarden;
   c. de voorbereiding en de uitvoering van activiteiten in het kader van de Vredesweek 1969, zulks onder dezelfde voorwaarden als in 1968;
2. er op toe te zien dat kerkeraden gewetensbezwaarden in hun opvattingen respecteren en als volwaardige gemeenteleden blijven behandelen;
3. er, in voorkomende gevallen, op te wijzen dat kerkelijke activiteiten binnen de krijgsmacht alszodanig geen, in kerkrechtelijke zin bindend, oordeel over de krijgsmacht impliceren;
4. de synode-uitspraak van 1968 dat dienstplicht geboden zou zijn terug te nemen en zich te beraden op de juistheid van het synodebesluit van 1936 art. 272, met name op de passage waarin "antimilitaristische verwerping van de oorlog in elke vorm" een onschriftuurlijke dwaling wordt genoemd;
5. het deputaatschap ter bestudering van het oorlogsvraagstuk al dan niet in de bestaande samenstelling, te continueren;
6. vertegenwoordigers van het Gereformeerd Vredesberaad te laten deelnemen aan de bespreking in de synode van de vragen die het Vredesberaad indertijd aan de synode heeft gesteld.

Het deputaatschap werd gevormd door: prof. dr. A. Troost, voorzitter, L. v. d. Put, secretaris-rapporteur, ds. W. F. Bolt, dr. J. A. H. J. S. Bruins Slot, mevr. dr. F. T. Diemer—Lindeboom, prof. dr. I. A. Diepenhorst, mr. D. W. O. A. Grosheide, prof. mr. P. H. Kooymans, dr. F. H. von Meyenfeldt, ds. S. J. Popma, lt. kol. mr. A. Pot, dr. ir. J. Smidt.



PLAN VOOR STAD OP DE MAAN

In het kader van het Amerikaanse maanprojekt maakt NASA studies voor een permanente bewoning van de maan. Professor H. Kumagai heeft een ontwerp voor een "maanstad" gemaakt. De tekening geeft de schematische indeling van de ontworpen maanstad weer. De diverse secties komen onder een onbreekbare koepel van plastic en glasvezel. Een atoomcentrale en een centrale die werkt op zonne-energie geven de maanstad warmte, kracht en een kunstmatig klimaat. Aangezien het onaanvaardbaar is om de afvalstoffen van de maanstad over de maan te verspreiden is er een "vuilnishal" ontworpen waar afvalprodukten en afgewerkte gassen worden opgeslagen of vernietigd. De startplaats voor ruimtevoertuigen is buiten het "centrum" gelegen. Er kunnen maximaal 150 mensen in de maanstad wonen. De stad komt eventueel te liggen aan de voet van het maangebergte Altai.

GLAS EN PLASTIEK ZIJN DE BELANGRIJKSTE HULPMIDDELEN VAN DE KUNSTENAARS

Mr. en Mrs. Alfred Gatterbauer in Kitchener in Ontario. Mrs. Gattenbauer legt haar scheppingen vast op papier, terwijl haar echtgenoot precies de maten opneemt voor de glas in lood ramen, die door zijn vrouw worden ontworpen. Van haar gekleurde tekeningen, die zij op ware grootte maakt, snijdt hij vervolgens het glas en voegt de verschillende delen samen in lood. Mrs. Gattenbauer doet zelf het soldeerwerk, maar dan neemt Alfred het verder over om de ramen tenslotte te installeren. De Gattenbauer's zijn in 1956 uit Oostenrijk naar Canada geëmigreerd. Op advies van de immigratie autoriteiten hebben zij zich toen in Kitchener gevestigd, omdat dat een van de meest aangewezen plaatsen is met een Oostenrijkse achtergrond. "Dat besluit is juist geweest", zo zegt Mr. Gattenbauer, "want wij hebben hier zo vaak de kans om onze oude taal te spreken."

(Globe and Mail Photo)

Lambert Huizingh

Acredited Public
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DE STENEN BRUID

door
M. Van Nuis-Zuidema

(44)

En dan rukt Willi zich plotseling van haar los en klimt een rand hoger op de reling. "Hij is los!" gilt z'n stemmetje.

Woutje, aan de andere kant, danst van plezier, als nu werkelijk de kade, met al de mensen en de huizen, zacht langs hen heen begint te draaien.

"We varen!" juicht hij met Willi mee.

Beneden hen trekt de boot nu een diepe groene golf, waarachter het sop kookt en borrelt; en dan ineens is de kade weg en zijn de huizen weg en ligt het wijde water, golvend en telkens ergens anders blikkerend, in al z'n onmetelijkheid voor hen.

Ellewien ademt opnieuw diep.

"Ruiken jullie het wel?" Zelf snuift ze de zo vertrouwde ziltige geur op met het aroma van wier en mossels. Op haar lippen proeft ze het zout.

En de dijken wijken van hen, steeds verder en verder.

Dwars ligt de boot op de rivier, die in grote golvingen onstuimig aan komt stromen.

Ellewien heft haar gezicht naar de zon.

Hoe kan dat nu, dat ik zo blij ben? denkt ze. Zo blij, dat m'n hart er háast te klein voor is.

Tom staat met Henk wat verderop.

Hij knikt. Voor Henk onmerkbaar.

Zo is het goed. Ze neemt het weer in haar bezit. Hij ziet het en hij voelt het en hij weet het.

Gretig kijkt hij toe, als Ellewien iets aanwijst en zich naar de kinderen buigt, even, heel even, haar wang tegen die van Woutje duwt.

En dan plots, of ze zijn felle kijken voelt, draait ze zich naar hen toe.

Uitbundiger zwaait ze. Roept iets, dat hij niet verstaat, en dan doet haar overgrote blijdschap hem haast pijn.

Omdat het niet om hem is. Helemaal niet om hem. Alleen om al het andere. Om die Jochem misschien....

Henks aandacht is nu ook getrokken en langs de reling loopt hij naar de drie toe. Tom volgt.

"Het is heerlijk!" roept Ellewien over de wind heen, als ze vlak bij haar zijn.

"Zou je niet liever ergens op een beschut plekje gaan zitten?" vraagt Henk. "Wat meer uit de wind?"

Ellewien schudt van nee. Ze kan het niet zeggen, maar ze voelt het opeens, dat ze juist hier moet staan. Hier, waar ze het vocht van het verwaaiende schuim om zich voelt. Hier, waar de wind niet sterk en fris genoeg, de zon niet fel genoeg kan zijn, hier, waar alles om haar heen zo hevig stralend is. Hier, waar ze haar blijdschap in haast onnatuurlijke hevigheid weet op te voeren om weg te duwen, wat in even grote mate in haar naar boven woelt. Wat haar in beslag probeert te nemen en wat ze niet wil.... niet wil!

Tom ziet het. Bij die blijdschap, die angst in haar ogen. Toch kan hij slechts vermoeden, wat er nu in haar omgaat. Maar als de jongetjes er genoeg van hebben naar het water te kijken en zij de boot gaan verkennen, komt Tom bij haar staan.

"Het is heerlijk!" zegt ze en daarmee overdekt ze voor hem alles in haar. "Dit mag van mij de hele dag duren. Wat heb je dat goed bedacht!"

Ze hebben samen niet meer over Jochem gesproken na die avond, maar het is opeens of ze muziek hoort: Chopin.

Het is er zonder de verschrikking.

En Tom zwijgt. Hij dwingt zich tot zwijgen, want wat hij zou willen zeggen, is nog niet voor haar oren bestemd. Nu nog niet. Maar misschien vanavond wel.... En al dit uitbundige en hevige en voor hen zo bijzondere om hen heen, maakt hem optimistisch. Tom houdt z'n handen in z'n zakken. Z'n handen die zo heel anders zouden willen.

Onbeweeglijk staan ze beiden.

Het is nauwelijks een centimeter, die hen van elkaar scheidt. Een centimeter, die een onoverbrugbare afstand kan zijn. In Tom zingt haar stem nog na. Een hele dag! Een hele dag! Zo moet ik het nemen, denkt hij, z'n ogen wat dichtgeknepen voor het verblindende zongeschitter op het water.

In Ellewien is de waakzaamheid even verflauwd.

Ze is in de kamer met de leeuwtjesstoelen. Onweerstaanbaar is ze ernaar toe getrokken. Chopin rukt aan haar hart en ze voelt het deinen van de boot en sluit haar ogen, want nog eens heeft ze zo'n deining gevoeld, en dan kan ze de opstijgende dreiging van binnen niet meer tegenhouden. Onherroepelijk vergrauwt het water . . . .

Ze spert haar ogen wijd open en ze scheurt zich ervan los. En even hevig als eerst neemt ze alles weer in zich op om het andere niet te zien. Nu niet. Vandaag niet.

"Heb je het koud?" is Toms stem naast haar. "Je had je jasje niet uit moeten doen. Kijk eens, je hebt kippevel op je armen."

"Nee!" Ellewien schudt verwoed haar hoofd en als ze naar hem opkijkt, ziet hij in een asgrauw vertrokken gezicht. Nu begrijpt hij.

"Zag je het weer?"

"Ja!"

Wanhopig blikt ze in zijn ogen. Vecht om het ergste toch niet te zien. Niet te horen.

Tom zoekt onmiddellijk de oorzaak bij zichzelf. "Hadden we het niet moeten doen, deze tocht? Ik heb er niet aan gedacht, dat het misschien te moeilijk voor je kon zijn."

"Nee, dat is het niet!" zegt ze nadrukkelijk. "Het is goed zo, want ik voel.... ja ik voel, dat ik toch nog van dit alles houd."

En dan kijkt ze naar boven, naar de lucht, die zo hoog is en zo diep azuur als nergens anders. Ze ziet wolkjes, witter en luchtiger dan wattenflarden. Nee, dit alles heeft het niet veroorzaakt. Dat alles gaf niet de schaduw die haar zo koud deed worden.

"Kijk Tom, meeuwen. Daar!" weert ze het dan van zich af en ze wijst over het water, waarop de vogels zijn neergestreken.

Rustig heffen ze zich en dalen mee met de woeling van de golven.

Haar warmte heeft het weer gewonnen. "Wat gaan die heerlijk, Tom!"

"Hè, nu zou ik best willen zwemmen. Lekker op je rug en dan mee omhoog met zo'n golf. Zout water is veel fijner, hè, dan dat lauwe van de zwembaden. Dat voelt zo laf aan, net of er geen leven in zit. Maar dit, dit prikt gewoon in je body. Vind je niet?"

"Och, ik ben eigenlijk niet veel anders gewend dan dat laffe. En ik moet je eerlijk bekennen, dat ik ook niet zo'n held ben in het water."

"Zwem je dan niet?"

"Ja, ik kan wel, maar daar houdt het dan ook mee op."

Ellewien lacht. Er zijn nu andere herinneringen in haar wakker geworden. De goede herinneringen, die de zee en het water haar ook geven.

Ellewien droomt er nog even in weg.

"Ik ben er wild op. Heerlijk is het. En dan tegen de stroom in je terug laten drijven!"

"Of afdrijven...." Tom schrikt van zichzelf. Heeft meteen spijt van z'n woorden.

"Dat hoeft niet, hè," zegt ze. "Of er moet waaghalzerij in het spel zijn."

Woutje is nu Henks aandacht toch ontglipt en wringt zich langs de reling vlak voor Ellewien en Tom.

"Er komt zo'n grote boot aan! Hier vlak langs!" Hij klimt tegen de reling op, om nog beter te kunnen zien.

In éénzelfde schrik grijpen Ellewien en Tom hem tegelijk beet. Toms hand ligt op de hare en een ogenblik heeft hij neiging, die daar te laten.

Doe niet zo theatraal, bestraft hij dan zichzelf. Maar als het met die bruidegom van haar vandaag niet in orde komt....

Z'n hand geeft een fikse tik op het strakgespannen broekje.

"Bengel!" zegt hij, maar Woutje hoort aan de klank van z'n stem, dat het niet is gemeend.

Ellewien heeft nog die pittige ziltsmaak in haar mond en ze proeft nog het zout op haar lippen, als ze weer tussen Woutje en Willi achter in de auto zit.

Ze rijden door de zonnige straatjes met de vriendelijke tuintjes voor de huizen van het dorpje, waarvan ze het spitse grijze kerktorentje en de rode daken al vanaf de boot achter de groene dijk dichterbij zagen komen.

De zon zindert boven de groene weiden en de binnendijken. Op de reeds afgemaaide stoppelige velden staat het goudige koren op hopen. Ze rijden langs boomgaarden, beschut voor de noordenwind door hoge populieren. Eenzame boerderijen zijn er, te midden van opgaand groen en overal op de velden zijn mensen druk bezig. En machines.

Tot de weg afbuigt, door een dijkopening een volgende polder in.

Stil worden ze door het plotseling kale als van een zandwoestijn. De kleurloze hoog opgestapelde zandzakken vervangen hier voor een deel het groen van de dijk.

Henk remt af. De weg is slecht en brokkelig. En overal slib en nog eens slib.

De groten voelen de beklemming van dit alles, maar de jongetjes ondergaan het op een andere manier. "Kijk eens, allemaal strand!" juicht Willi. "Wat een groot strand!"

Ellewien recht haar rug. Ik heb dit gewild, zegt ze tegen zichzelf. En ik wil het nog.

Met kracht overwint ze het opkomende gevoel van afkeer. De vechtlust is in haar ontwaakt en dat maakt haar sterk. En toch wringt het in haar keel, als ze ten slotte door haar eigen dorp rijden, waar geen groen meer groeit, geen bloem meer geurt. Waar bomen staan, met nauwelijks uitgekomen, al afgestorven bladeren. Waar ze holderdebolder over de oneffen wegen rijden. Waar nergens die hevige glans is van de helle zomerdag.

De school staat er nog. Verlaten nu. Ellewien buigt zich over naar de voorbank. Ze wijst tussen Henk en Tom door.

"Daar stond ons huis."

Tante Cor is de eerste middaguren nog in bed en van daaruit ziet ze door het raam de glanzende auto stoppen. Twee vreemde heren stappen uit. Aandachtig ziet ze toe. Een jongetje buitelt naar buiten en vlak achter hem nog een. Ze ziet iets gebloemds.... Daar zijn witte schoenen.... een paar lange benen.... Tante Cor vliegt overeind en de kamer geeft haar eigen schreeuw terug:

"Ellwien!"

Maar de tegenstelling is te groot van al dat ogenschijnlijk feestelijke en onbezorgde daar voor haar raam en de ellende hier van iedere dag.

Even vlug als haar vreugde omhoog schoot, zakt ze nu weer in elkaar en laat slechts een bittere trek om tante Cor's mond achter.

(Wordt vervolgd.)

ZIJ STOND NAAST HAAR MAN

(Continued from page 3)

dag moest meemaken, werd ik bitter koud van binnen. Hoe kon haar man haar dat aandoen? Maar dan, mochten de broeders en zusters haar veroordelen voor iets, waaraan ze geen schuld had? Het stond voor mij vast: Oom Marten was niet alleen blind, hij was ook stokdoof geworden. Een slachtoffer van Nazi propaganda. Hij luisterde niet naar anderen, maar nog het minste naar zijn vrouw. Zij had "geen snars verstand van politiek", zie je. Zij moest zich er buiten houden. Domme Janke... arme Janke!

Later — veel later, toen ik zelf een gelukkig huwelijk had — heb ik me afgevraagd wat ik in haar plaats zou hebben gedaan. Zou ik de moed gehad hebben om mijn man te volgen, waar hij ook ging, terwijl anderen zich zwijgend van me afwendden... alsof ik een melaatse was? Zou ik hem liefdevol in ere gehouden hebben, terwijl het steeds klaarder werd, dat hij aan de verkeerde kant stond... een kant van dieven en moordenaars? Ik weet het niet. Maar één ding is zeker: dat ook ik me hopeloos dom gevoeld zou hebben. Omdat ik hem kende als een eerlijk mens en daardoor hoe langer hoe minder het verband zou zien tussen zijn geloof en zijn politieke overtuiging. En vergeet het niet: tijdens het zegenrijke regime van de Führer moeten er meer vrouwen in Europa geweest zijn zoals Janke....

Toen het uur van afscheid kwam, kuste ik haar vriendelijk gezicht met de diepe lijnen, alsof ik naar Japan vertrok. Ze had lekkere dingetjes in mijn fietstas gepakt en liet me beloven, dat ik de volgende vakantie terug zou komen. Maar ach, daar kwam niets van terecht. Misschien weet je nog wat een grimmig jaar 1944 was: het werd na de oorlog, voordat ik weer een voet ten Noorden van de IJssel zette. Dat was te laat voor een bezoek aan Tante Janke.

— — — — — — — —

Een winter en een zomer gingen voorbij, eer wij in het nu gestaag hongerlijdende Rotterdam weer iets over haar hoorden. Een brief van de Groningse familie berichtte, dat Oom Marten en zijn vrouw door hun kerkeraad waren afgesneden van het Heilig Avondmaal. Een en ander in verband met het feit, dat die broer met het roofdierengezicht bezig was zich de bloedige reputatie van een Eichmann op te bouwen.... terwijl zoon Bart nog steeds de gehate uniform droeg. Alle vermaningen van dominee en ouderlingen ten spijt, had Oom Marten echter geweigerd om zich uit de pro-Duitse partij terug te trekken. Hij bleef bij zijn overtuiging. Ja, wat moet zijn familienaam in wijde omtrek tot een vloek geworden zijn voor goede vaderlanders!

Kun je begrijpen, dat onder zulke omstandigheden onze sympathie toch nog uitging naar die twee grijze mensen? We wisten, dat zij persoonlijk tot geen misdrijf in staat waren. Nog herinner ik me, hoe ik losbarstte met de felle verontwaardiging van een teenager: "Maar Mam, dat is toch geméén! En hoe kunnen ze nou zo'n schat als Tante Janke in de ban doen? Zij is toch geen lid van de N.S.B.!" En hoe mijn moeder die brief verfrommelde en triest zei: "Nee, maar ze heeft één zonde op haar geweten... ze trouwde een koppige Fries, die niet kan toegeven, dat hij ongelijk had!"

Wel, het einde van de geschiedenis is gauw verteld. Het is tevens in mijn opinie een bewijs, dat men geen Nazi hoeft te zijn om zich als een machtsdronken monster aan te stellen.

Op de dag der bevrijding had Oom Marten zich in huis teruggetrokken en in panische angst alle deuren gebarricadeerd. Zoon Bart echter had zich — eindelijk ontdaan van de gehate wapenrok? — verscholen op de hooizolder. Zoals verwacht, kwam een afdeling der Ondergrondse Strijdkrachten om hen te arresteren als vijanden van de Staat der Nederlanden. Het huis werd omsingeld. Hoe lang die belegering geduurd heeft, weet ik niet. Maar tenslotte verklaarde Oom Marten zich bereid gehoor te geven aan het bevel van de Ondergrondse om met "de handen omhoog" naar buiten te komen. Op het moment, dat hij en zijn echtgenote bevend over de drempel stapten, werden zij neergeschoten. Na elkaar. Als dolle honden.

Dit bracht dan de Dag van vrijheid en rechtsherstel voor een van de liefste vrouwen, die ik in Nederland gekend heb. Voor haar dood is niemand ter verantwoording geroepen. (Blijf redelijk, wil je? Ongelukjes worden vanouds in de doofpot gestopt.... door elke jager, met of zonder hakenkruis.) Zij stierf, verstoten door haar volk, verbannen door haar kerk. Maar zij stierf aan de zijde van de man, die zij eenmaal trouw beloofde. Zij stond naast hem. Tot het bittere eind.

— — — — — — — —

Wat fluisterde je daar? Ja, je hebt gelijk. Als christen had ik moeten zeggen: zij stond naast hem tot het zalige eind... Want ban of geen ban, ze stierf in de Heer. De Heer van het Avondmaal. Die geen vrouw van Zijn tafel zal sturen, omdat ze haar wettige man liefhad, met een zeer grote liefde.

Dit is mijn troost, als ik aan Janke denk.

Beelden van en uit NEDERLAND

★ ★

DE GRONDTOON

De oudste politieke partij in Nederland, in casu de Antirevolutionaire, bestond 3 april 90 jaar. Er is weinig aandacht aan geschonken. De partijleiding zelf vroeg: geen bloemen, maar geld! Van een extra Deputaten-vergadering, vroeger de dag van bezieling en dankzegging in de A.R. Partij, waarop het "Gij toch, Gij zijt hun roem, de kracht van hunne kracht" spontaan aan het slot zou zijn aangeheven, stel dat de voorzitter vergeten zou het aan te kondigen, was geen sprake. Slechts een enkele krant, en nog wel geen "christelijke", gaf commentaar. De voorzitter van de Partij, Dr. A. Veerman, kreeg een lintje, zoals de volksmond een Koninklijke onderscheiding noemt en Goudzwaard schreef "Grote taak voor kleine mensen", daarmee was de kous dan ook af.

Toegegeven, negentig jaar is niet een bijzonder jubileumgetal. Misschien spreekt 100, over tien jaar, meer aan. Bovendien kan men nog van mening verschillen over de ouderdom. Een historicus schreef in een zijner stellingen: "De Anti-Revolutionaire partij als richting kwam in 1831 tot openbaring; als staatspartij kreeg zij een eigen bestaan in 1850."

Op 1 juli van dat jaar verscheen n.l. onder redactie van Groen van Prinsterer "De Nederlandse Nieuwe Utrechtse Courant". Een abonnement kostte niet minder dan twintig gulden per jaar, een voor die tijd hoog bedrag. Dit dagblad moest na 5 jaar de strijd opgeven.

Groen had niet de steun van het volk gekregen. De kleine luyden waren wel wakker als het gold de religie, de politiek sprak hen niet aan.

Hoewel Groen als staatsman voor de A.R. beginselen op de bres stond, kwam er van de organisatie van een partij niet veel terecht. Groen was de partij, schreef iemand.

Toen Dr. Kuyper de leiding kreeg, veranderde dit. Hij had steeds aangedrongen op het tot stand brengen van een politiek beginselprogram. Groen voelde er niet veel voor. Drie jaar na diens dood op 3 april 1879 werd dit program door de eerste Deputatenvergadering goedgekeurd en zodoende wordt niet 1 juli 1850 maar 3 april 1879 als de geboortedatum van de A.R. Partij aangehouden.

Wij laten ditmaal de vraag maar rusten, waarom van herdenking geen sprake is geweest, waarom het geen feestdag werd.

Het program van 1879 begon met die machtige greep: "Antirevolutionaire of Christelijk-Historische richting vertegenwoordigt, voor zoveel ons land aangaat, den grondtoon van ons volkskarakter".

Men heeft dit artikel als inleiding en enigermate gewijzigd in het huidige A.R. program gehandhaafd, maar overigens dit program sterk gewijzigd.

De vraag is, of men vandaag nog die grontoon van ons volkskarakter kan identificeren met de A.R. partij. Die grondtoon is veranderd, minder echter dan de Partij. Telkens klinken er helle stemmen op in deze partij, die de wording, de geschiedenis en het program volslagen miskennen en ondanks termen als "evangelisch radicaal" stuwen in een richting, die meer revolutionair dan antirevolutionair is.

Daarom is het misschien maar goed, dat de feestdag achterwege bleef. De oude psalm 89:8 kent men toch al niet meer.

* * *

Het was wel een zeer ongebruikelijke wijze van doen, toen de voorzitter van de P.v.d.A.-fractie, gesteund door andere oppositie-partijen in de Tweede Kamer, bij motie aan het koppen snellen ging. De heer Den Uyl, pas door een partijgenoot uit de nieuw linkse hoek verweten, dat hij elk begrip voor verhoudingen mist, wilde de minister van Economische Zaken, de heer De Block, naar huis sturen. Dit vanwege zijn prijsbeleid. Hij was te optimistisch en toen aan de vooravond van het Tweede Kamer debat de Regering met een aantal maatregelen, die practisch een prijsstop inhouden, kwam, was het algemeen gevoelen: De Block is weer te laat. De maatregelen betekenen: geen prijs mag hoger zijn dan die van 14 maart j.l. en moet indien een onredelijke verhoging plaats vond, teruggeschroefd worden op die van 1 oktober 1968, de investeringsaftrek bij belastingen wordt direct en niet per 1 januari 1970 afgeschaft, de verhoging van de motorrijtuigbelasting wordt verschoven van 1 juli a.s. tot 1 januari 1970 en gepoogd zal worden aan de sociaalzwakkeren een compensatie te verstrekken, eventueel door verhoging van de A.O.W., een subsidie op consumptie-melk en verhoging van de kinderbijslag. De controle zal worden versterkt.

De motie-Den Uyl werd uiteraard verworpen, evenals andere moties, die opschorting van de accijnsverhoging op 1 juli a.s. (benzine en alcohol) vroegen. De heer De Block kan dus als minister aanblijven, maar waarschijnlijk zou niemand, ook uit de Regeringspartijen, een traan laten als hij vrijwillig heenging.

Minister Witteveen bleek niet bereid de accijnsverhoging achterwege te laten. Of de Kamer t.z.t. hem zal bijvallen is nog dubieus. Van meer dan één kant kreeg de Regering te horen, dat haar maatregelen voor een belangrijk deel mede oorzaak zijn van het duurdere levensonderhoud. In de Sociaal-Economische Raad zal nu beraad plaats vinden over verdere maatregelen om de loon- en prijsspiraal te doorbreken en de inflatie te beteugelen. De president van de Nederlandse Bank droeg een steentje bij door het disconto van 5 op 5½% te brengen. Intussen is er ook een gunstiger teken, n.l. een sterke daling van de werkloosheid. Alleen in de drie Noordelijke provincies is het percentage aan de hoge kant. Nu echter de lente ons verraste met enkele zomerse dagen (20—25° C.) zullen de landarbeiders zeker aan de slag kunnen. Toch woekert de geldontwaarding voort en treft deze in het bijzonder diegenen, die van nominale inkomsten, b.v. de pensioen-gerechtigden buiten de overheidssfeer, moeten leven. Minister Roolvink, die tegenwoordig een gunstige pers heeft, vertrok direct na het prijzendebat naar Australië. Emigratie valt ook onder zijn departement.

Koningin Juliana bracht een onofficieel bezoek aan Canada, speciaal haar jongste dochter op een muziek-instituut gezelschap houdende.

* * *

In Nederland vond een galaconcert plaats in het Concertgebouw te Amsterdam, dat 80 jaar geleden gebouwd werd op het Leidseplein, toen nog omringd door weilanden, nu in 't hartje van de stad. Het Concertgebouw-orkest heeft een wereldnaam. Bernard Haitink, de 40-jarige dirigent, kreeg een Koninklijke onderscheiding, uitgereikt door de minister-president zelf. Het was een "ouderwetse" avond, met het publiek, onder wie prinses Margriet en de heer Van Vollenhoven, in groot tenue. Jammer dat het concert niet over de t.v. werd uitgezonden. Het is verheugend, dat op dit gebied de belangstelling sterk toeneemt. Bijna elke provincie heeft een eigen symphonie-orkest en al wordt niet direct het Amsterdamse peil bereikt, hier is toch een duidelijk resultaat aanwijsbaar van de toekenning van overheidssubsidie, die brede lagen van het volk kunst in de goede zin van het woord doet genieten.

Cn.

U behoeft geen lid te zijn van een vereniging om aan onze

Voordelige Groepsreizen

deel te nemen.

Voor inlichtingen en vertrek data betreffende deze reizen:

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Maakt Uw keus in gerieflijke op klimaat ingerichte plaatsen: coaches, couchettes, coupes, ... zelfs privé slaapkamers!

En de maaltijden zijn verrukkelijk! Gebraden vlees, meerforellen, kip à la king . . . om slechts enkele te noemen!

CN helpt U elke dag meer geld besparen met lage Rode, Witte en Blauwe Tarieven. Vraag naar extra kortingen en Gezinstarieven, Groepstarieven en special kindertarieven. Die de leeftijd tussen 12 en 21 jaar bereikt hebben kunnen voor grote kortingen met CN's Jeugdtarieven in aanmerking komen.

Voor ontspanning zijn er lounges met volledige vergunning — met voldoende ruimte om U te roeren en te socialiseren. Gastvrijheid's uren, Kinderuren, Bingo! Sommige treinen hebben zelfs echte vermakelijkheden!

Ontspan U derhalve en geniet, ontmoet mensen en gaat Canada zien — per CN.

Telefoneer het Reisbureau of CN Passagiers Verkoopbureau.

Toronto—Vancouver	$46.00
Edmonton—Saskatoon	8.60
Halifax—Montreal	15.50

Enkele reis in coaches op Rode Koopjesdagen.

CN
CANADIAN NATIONAL

"DELCA SHOP" - Scarboro

Your address for Dutch Imports, Foods, Cold Meats, Indonesian Rice-table ingredients, Textiles, Gifts, etc.

We are moving from our present location, Brimley Plaza, to

KNOB HILL PLAZA,

just across the road, where parking is no problem.

Our store will be closed from Monday April 28th - Wednesday, April 30th, 1969.

We hope to see all our present and future customers on May 1st, 1969.

Our phone number will remain 267-6455, Scarboro.

Sincerely:
JOE FISHER,
Manager.

THE ISSUE OF AUTHORITY IN OUR REFORMED CHURCHES TODAY

(Continued from page 1)

ment statements with the introduction, "The Holy Spirit saith." (Heb. 3:7; cf. 10:15.) If one wants to refer to such a view of the Bible somewhat contemptuously as making men mere "instruments" or "speaking tubes", it had better be observed that the contempt is directed not at the naivete of our Reformed forefathers, but toward God who insisted on revealing Himself in this way whether men in their pride like it or not!

Similarly Paul makes this verbally inspired character of the Bible unmistakable when he writes, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual . . . ." And he goes on to add, "Now the natural man receiveth not the things of the Spirit of God for they are foolishness unto him and he cannot know them because they are spiritually judged." He tells us that God chose this method of revealing Himself, a method over which Jews and Greeks stumbled then, just as the 20th Century educated man stumbles today, in order to humble human pride: "that no flesh should glory before God." (1 Cor. 2:13, 14; 1:29.) Elsewhere Timothy is urged to keep not merely certain gospel ideas but to "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us." (2 Tim. 1:13, 14.) Two chapters further we are told that "all scripture is given by inspiration of God," so that it not only leads us to faith in Christ (3:15), but also is His guide to a complete Christian way of life (16, 17). When men today are telling us that we must take greater account of the fact that the Bible is the work of men and that therefore many of its incidental ideas must be dismissed as no longer valid or even as erroneous, we recall that the Thessalonian church was commended for doing the exact opposite: "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe." (1 Thess. 2:33.'

It is no mere antiquated "interpretation" of the Bible that we are being asked to set aside, but it is the Bible's own view, the teachings of apostles and prophets and of Christ Himself, that we are being asked to reject. Anyone who does that, however well-intentioned he might be, is not making a contribution to academic progress or a to a more effective Christian witness, but he is misleading men and inviting the judgment of the Lord who said, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46) That Lord warned, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22:18, 19.)

What We Must Do

After the Kuitert lectures, in the discussion that ensued someone observed, "Isn't it wonderful that with such ideas he still wants to be a Christian?" In a somewhat similar spirit Dr. Kooistra concludes his series of comments on Kuitert's later book, urging Christian unity, "Let scripture not become a source of disagreement, but rather a source of inspired living," observing that Kuitert may still be regarded as a brother. It seems to me that this kind of pious glossing over what is at stake, such a plea for toleration, is totally misplaced if it is to be taken as a guide to church action. When the authority of God's word is being undermined and, in fact, contradicted, one must not minimize the offense by telling us that Christians are doing it. When Peter who had just made a wonderful confession of faith and heard Jesus' blessing because of it, turned about and began to contradict the Lord's further teachings about His approaching suffering and death, Jesus did not excuse him by mildly observing, "Well, I am glad, Peter, that you still believe in me." He said, "Get thee behind me Satan: thou art a stumbling-block unto me; for thou mindest not the things of God, but the things of men." Peter, the more because of his confession and position, needed the sharpest of rebukes and he got it! In Galatians 2 we read that Paul had to confront him just as bluntly with a public rebuke, because not only Christian charity but the very faith of the church was again at stake. The devil's work must never be tolerated, especially when prominent Christians are misled into doing it for him. Love for the men involved, for the church and for its Lord and His testimony in the world demand that such devil's work be not tolerated, in the name of Christian charity, but exposed and expelled. If that is not done it will undermine and eventually destroy the faith and life of the church. That is what it has done in most churches.

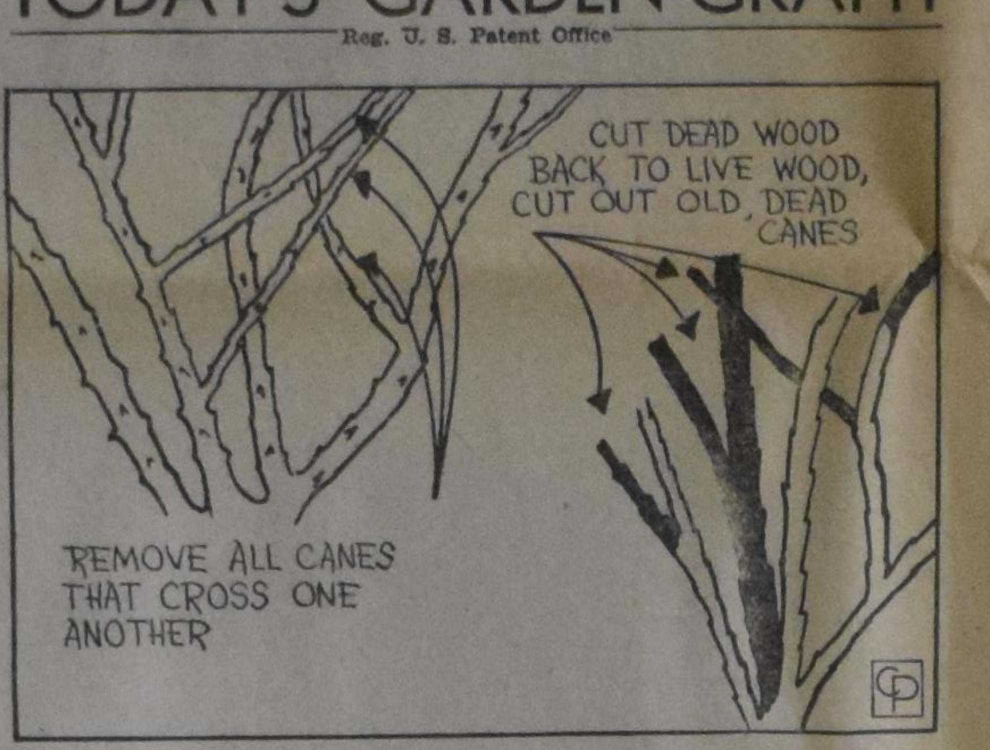
When the antagonisms between these mistakenly called "new" views of the Bible and the teachings of Christ and His Apostles is pointed out, the answer is usually given, "We still believe in the authority of the Bible; we are only suggesting new interpretations of it." But to deny the reality of what the Bible and the Lord and His apostles recite as straight facts and convert them to mere symbols of whatever one may choose to read into them cannot be called mere "interpretation". It recalls the transparent dishonesty of the Liberals of Machen's day which the latter so beautifully exposed in a sermon in 1923. "Formerly, when men had brought to their attention perfectly plain documents like the Apostles' Creed . . . or the New Testament, they either accepted them or else denied them. Now they no longer deny, but merely 'interpret'. Every generation, it is said, must interpret the Bible or creed in its own way." "And so now of course we accept the proposition that 'the third day He arose again from the dead'." (Stonehouse, J. Gresham Machen, p. 358.) (While Kuitert and Pietersma do not deny the resurrection, their method of argument and misuse of the Bible are the same.)

Both Kuitert and Pietersma recognize that the views they are advocating and regard as necessary today are "dangerous" to the church, but they attempt to reassure us that the Lord, or the Holy Spirit, will guide and preserve the church. But that kind of pious observation is nothing but a false confidence. Both the Bible and the centuries of the churches' history teach us that the Holy Spirit will not guide and protect the church which rejects His word, as we are, in fact, being advised to do. The Holy Spirit is the Spirit of Truth and when His word is no longer accepted as true, His guidance is being rejected and we may expect only his judgment, a judgment which is already abundantly demonstrated in the apostate churches of our part of the world and is daily becoming plainer in developments in our Reformed family. Let us pray and labor for a return to the biblical faith and discipline that lead to real Reformation and Revival.

(Rev.) Peter De Jong,
Sarnia, Ont.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Spring Pruning of Roses

By EDNA HALLIDAY
Distributed by Central Press Association

GARDENERS are wondering to what extent their roses have been winter killed now that pruning is in order. Pruning can be done when danger of a last severe frost is over and the leaf buds swell but growth has not yet started. This will vary depending on location.

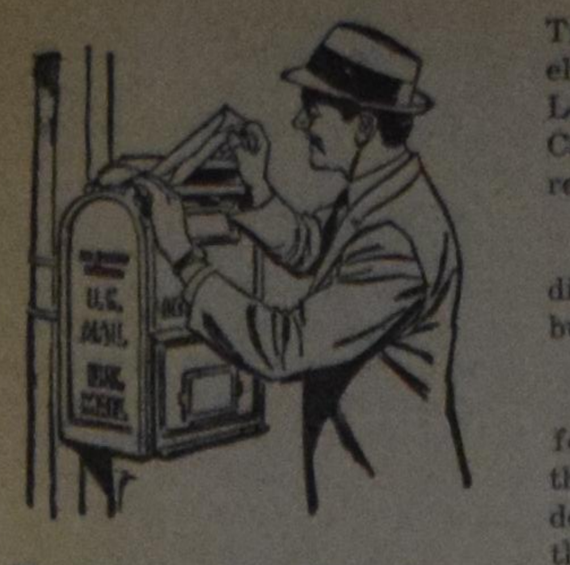
If the gardener finds some canes killed right down to the base, do not be too hasty in thinking the bush past saving. If any signs of live wood are in evidence above the bud union, the rose bush is very apt to surprise you and renew itself. Do cut the dead canes off at the base.

When pruning, save all the live wood possible to grow leaves, the food factory so vital to growth and bloom. This is why it is so important to protect rose foliage from destruction by insects and black spot.

As shown in the accompanying GARDEN-GRAPH, prune out weak, spindly canes; also branches that cross and rub each other. Try to keep the center of the bush open to let in sun and air. Remove any canes coming up from below the bud union.

Cut each cane back to sound tissue. As shown, sound wood is yellowish green while diseased or dead wood is dark colored. The remaining strong, healthy canes should be cut back to a uniform height to form a shapely bush.

(© 1969, King Features Syndicate, Inc.)



From the Mailbox

Some information for our students and their parents

In his article "With both feet on the ground" Calvinist-Contact No. 898, Mr. J. Hultink, Director of development for the Association for the Advancement of Christian Scholarship (A.A.C.S.), tells us about his experiences in his work. Many questions have been asked and answered. One of those questions was: "Why do so many Reformed students attend secular colleges nd universities in Canada when they could go to a christian college in the United States?"

Mr. Hultink himself does not answer this question as he answers the other questions. I don't know why. But he states "The students themselves give the following reasons":

a) U.S. schools cannot give them adequate instruction in Canadian history, law, economics, politics and labour.

b) U.S. education degrees are not given full recognition by the Provincial Departments of Education in Canada. Teachers must take courses in Canada to receive full recognition.

c) Most outright financial support offered to Canadian students must be spent at Canadian colleges and universities."

May I inform our students how the situation really is as far as I know?

In regard to a: Calvin College and maybe Trinity and Dordt too, but this I don't know, does offer a few courses that are particularly applicable to the Canadian student. One course is History on Canada. During the interim program this year a course will be offered called: "Government of Canada".

In regard to b: Elementary education teachers have no difficulty in being permitted to teach in the Canadian schools. The student preparing for secondary education does require an additional year beyond Calvin's A.B. program in order to qualify for their certificate. However, this is also true of the Canadian student who is studying at the Canadian universities. He must complete a fifth year beyond Grade 12.

In regard to c: Students who attend Calvin College and I think Trinity and Dordt College also, are eligible to receive the Canadian Loan of $1,000.00. Many of the Canadian students at Calvin do receive this loan.

Moreover the number of Canadian students at Calvin is not 186 but 213.

Why I want to give this information to our students and their parents? Because we should do all that which is possible so that our students may receive their education at a christian college and that they, as long as we don't have a christian college or university in Canada, should attend one of our christian colleges in the United States.

We cannot wait for the time that we will have our own christian university in Canada and let in the meantime many of our students receive an education which causes them to abandon their faith in the Lord Jesus Christ. We may not tolerate this for a day or an hour. And since we have our christian colleges and cooperation is possible, and since Calvin will help our Canadian students with Canadian courses, we should urge our students and their parents to enroll at a christian college. When we hear that in the near future 2000 Reformed students will graduate from a secular university in Canada and that 3-4 of every 10 students from Reformed background no longer confess faith in Jesus Christ, we must see how dangerous the situation is and do something now, that is, use the means which God has given us in our christian colleges that exist.

(Rev.) G. J. Hoytema,
London, Ont.

Dunwoody & Company
Chartered Accountants
PETER E. HELD, C.A.
KOOS GERHARDT, C.A.
25 Adelaide Street West,
Toronto 1, Ontario.
362-2351

Committee "Netherlands Bazaar" in Toronto

We received a letter from the Canadian Embassy in Holland of interest to all children, who sent drawings in for the bazaar.

Here follows part of the letter.

"I had the pleasure of attending the opening in Groningen of the exhibition of children's drawings under the theme "What is Holland like?" The official opening was performed by the Queen's Commissioner for the Province of Groningen and was well attended by the press and public. On behalf of this Embassy I should like to commend you for this wonderful initiative, which will help to make Canada better known in the northern part of The Netherlands.

The exhibition is scheduled to move to the town of Winschoten early next month (March).

I understand that school children in Winschoten may be asked to contribute to a similar type of exhibition under the theme "What is Canada like? It is hoped that this exhibition will be sent to Canada.

Projects such as yours are invaluable in creating goodwill between Canada and The Netherlands, and in contributing to better mutual understanding."

This letter was signed by the first secretary.

In the meantime more and more interest has been shown for this exhibition. It is now also scheduled to be shown in several places in Drente and Overijssel.

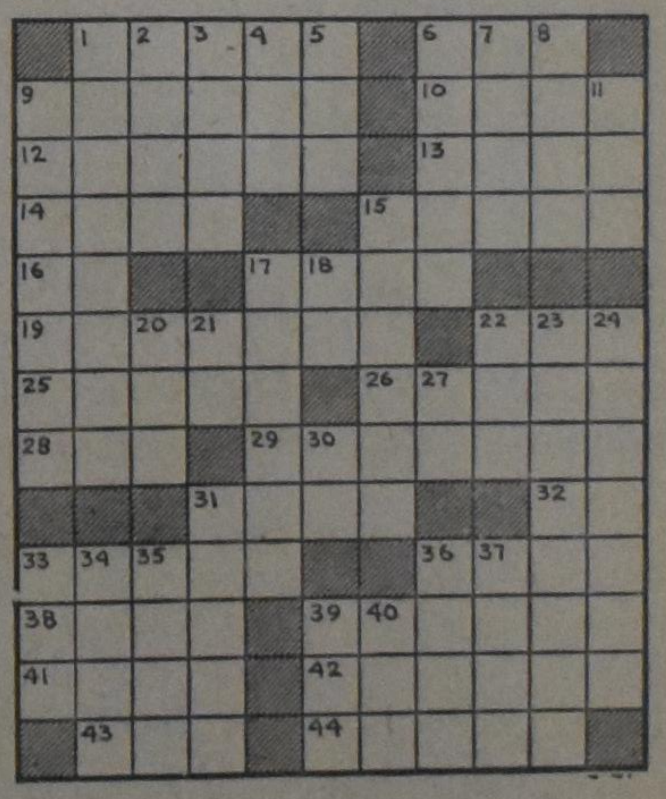
Mrs. H. Bloemink,
Secretary

The Drama Club of the
Hamilton District Christian High School
PRESENTS:
"The Mouse that Roared"
— a comedy in two acts —
Place: High School auditorium
Date: May 8, 9, 1969
Time: 8:00 P.M.
Admssion: Adults $1.00
Children (12 and under) $.50
Tickets available from students or at the door.

CROSSWORD PUZZLE

ACROSS
1. Central
6. Mandarin tea
9. Consolation
10. Male red deer
12. Prepared for firing, as a gun
13. Biblical name
14. Upon
15. Island in Bay of Naples
16. Ruthenium symbol
17. Fellow
19. Apparition or image
22. Saloon
25. Pit
26. Mother-of-pearl
28. Norse god
29. Garden flowers
31. Quaker of note
32. Buddha
33. Clayey
36. Stimulate
38. Female sheep
39. Upend again
41. Shelter of a sort
42. Bay windows
43. Remark
44. Belated

DOWN
1. Chance or accident
2. Potpourri
3. Bivouac
4. Playing card
5. Paced the field
6. Shoddy
7. Book clasp
8. Sandarac tree
9. Leanest
11. Parson bird
15. Howitzer
17. Talented and shrewd
18. Exclamation
20. June bug
21. Ahead
22. Bachelor of Chemical Engineering
23. In an adroit manner
24. Vacation spots
27. Mr. Hirt
30. Not out
31. Like dough
33. Wage
34. Is indebted
35. Miss Horne
36. Cooking direction
37. Spotted
39. Spoil
40. Historical age



SOLUTION to previous Crossword Puzzle

Communicate

an introduction by John Knight

This is the first in a series on *communicating*, the art of getting a message across to others and the art of being tuned in to others, so that we receive their message clearly.

Communication problems are making headlines today: think of the generation gap: — the lack of understanding between parents and children, or the campus revolt — the inability of university administrations and students to see eye to eye, or the peace talks in Paris — where both parties seem unable to find a common ground for discussion.

There are difficulties in communications that are caused by a very subtle, but revolutionary change in our environment. But these same changes, *if understood* can help us, as Christians to get our message of hope across to others.

And so we hope to look at the many influences that shape our environment: television, education, mobility of individuals and families, the role of the church, our cities, the arts and no doubt some of the major conflicts that confront us as a nation that, like the problems between Quebec and the remainder of Canada, indicate misunderstanding and mistrust.

CONFORMITY

Little David had a tremendous imagination, he would lie in the grass on a summer day, look at the clouds and imagine that the sky were filled with all kinds of animals: some clouds would turn into elephants, or ducks, or grouchy old bears and it would fascinate David to see them change as they moved across the sky.

He would look around and study an insect, crawling up the stem of a dandelion or the squirmy creatures floating on a nearby stream.

Sometimes he would take his crayons, after he got back in the house and make pictures of his world. Quite often these pictures would be right and happy, with a lot of yellow in them, because yellow was his favorite colour. And occasionally he would take a favourite picture to bed with him and keep it under his pillow, so that he could look at it when he wanted to.

And then David went to school and he had to learn letters and numbers, like all the other kids. And he was told to sit straight, with both feet on the floor and to pay attention and stop dreaming, like the other kids. And he was asked to wear a dress shirt, because that was expected of little school boys. And when the teacher saw his art work, all yellow, she told him that he should draw rockets and trucks, like all the other boys and to make his houses brown, because everyone knows that is the colour of bricks.

And quite soon his pictures became stiff, just like the work he had to do with numbers . . . and his mind became stiff, because he had to do what the other kids were doing.

And one day, he came home and tore up the picture he had kept in his room, and the sky was just a sky when he looked at it. He had become like everyone else and the thing inside him that needed saying, didn't need saying anymore, because it was crushed . . . stiff. Like everything else in his world.

I've told this story, or variations of it, at adult classes I teach. I've told it because this story says much about the kind of education most adults have received — a process in which much emotional self-expression was destroyed and which taught us to be much aware of what others may think of us and our actions.

It is much easier for us to exercise "mind control" and do much intellectual reasoning, than to let our hearts respond and tell us what to do. I have learned that must adults, even those enrolled in classes that stress creativity "freeze" when they are asked to express themselves. Like little David in the story they have become "stiff".

THE ADULT MIND

At a conference on adult education some years ago at the University of Pittsburgh, there seemed to be general agreement that adults differ from children and teenagers in two ways:

1. They have more experience, because they are producers or doers. Their experience comes from being breadwinners, parents, husbands or wives, voters, etc.
   These experiences enrich their lives and should make them better qualified to look at the world around them with maturity.
2. They become "more set in their ways" and more conservative as they get older. Part of this is caused by an ever-changing environment. So many new developments are taking place that adults find it impossible to carefully study and appraise each new trend, or event.

When asked for an opinion the adults find it difficult (and often embarrassing) to admit that he has no answer. He would rather protect his threatened self-image with a routine or "pat" answer! And his experiences of past years may hinder, rather than help him to have "an open mind". When he has had some bad experiences with a few Jewish store owners, or Italian co-workers, he may easily fall prey to generalizations and consider ALL Jews and ALL Italians "unworthy" citizens. It is rather hard **not** to put labels on groups of people, as we have no doubt all experienced: just ask yourself what kind of people you think of and what kind of an image your mind creates when you hear about: cops, city hall, ministers, farmers, school teachers, union bosses, the public school system, "other" churches, teenagers, motorcycle owners, etc. It is very tempting to generalize . . . but it is never fair!

Of course adults aren't the only ones guilty of this sin. Teenagers have pre-conceived ideas about parents, teachers and other adults. They usually classify them as "over the hump", "no longer with it", "stale', unimaginative and very rigid.

And when they encounter an adult who enjoys change, and who continues to look at the world around him with the fascination of a wide-eyed child and is eager to look at new ideas, their amazement doesn't seem to stop. An important reason for the generation gap still seems to be the difference between the young mind and the adult mind (no matter what the actual age may be). The former is "flexible and fluid" and the latter is "rigid and stiff".

INDIVIDUALITY

Little David's experience in school is typical of the schooling adults received many years ago, but it is **not** typical of today's schooling.

There is a revolution taking place in education which stresses individuality and considers each pupil a class by himself. This isn't only true of the courses that stress personal expression: such as music, art and creative writing, but also in "programmed" reading, the language lab and other courses where students set their own pace.

The one-man class may soon become the rule, rather than the exception . . . and students will be very much aware that they are "very special beings — individuals with peculiar talents and their own outlook on life". Perhaps they will be more tolerant of others when they learn how different each person is and that these differences should be respected. But there is also a serious draw-back when individualism is stressed too much. The "community idea" suffers a great deal when everyone is encouraged to do "their own thing".

Young people rebel at the thought of anybody being their brother's keeper. And even when they cry for equal rights for the hungry, the poor, the racial and political minorities, we find that very few are committed to make personal sacrifices for the well-being of others.

The age of the fenced-in back yard (where the world is kept out) and the uncommitted who serve themselves first, has arrived.

Perhaps one of the greatest causes of this new national pastime is the promotion that is beamed into our homes via the TV tube, encouraging us to "live a little . . . NOW" and which is geared both to the conforming adult as well as the individualistic young person.

The TV commercial tells us that our personal "hang-ups" can be overcome by living the good life. With the right kind of automobile, hobby, vacation or entertainment the adult can overcome his timidity. With the proper clothing, "fun-mobile", cosmetics and diet the young can be accepted as desirable individuals. We may well learn that the TV commercial with its constant repetition is much more harmful than the TV programs we sometimes criticize.

More about that in a next article.

Public image of Christian Schools in Alberta scrutinized

Gunderson Report (8)

The Teaching Force of Christian Schools in Alberta

This report would not be complete without some regard to the teaching force which serves in the various society schools in Alberta. Basically, the teachers are the "heart" of the system and Christian education will rise or fall on the way this force measures up to its tasks.

Generally speaking, the teachers appear happy in their work and this is a bit surprising because they receive (depending on the area) less money than most teachers in the provincial school system. In addition, the relationships between most boards and the staff could stand to be improved. Their professional organization, The Alberta Christian Educators' Association, also leaves much to be desired. "The ACEA never gets much done, it is so small and teachers are so far removed from other teacher groups. The association comes up with a beautiful set of resolutions but hardly anything is ever done about them," said one teacher.

Teachers in almost every Christian school complained that communication between staff and the school board is not the best. "Usually there's one social a year and that is all. Quite often, we hear about some board decision through our students," said one teacher. A teacher in another society felt that teacher-board relationships were "deteriorating." An Edmonton principal commented: "Board-staff relations are almost nil. Many do not know each other and although board members have been invited to visit the schools during the day they cannot come because of their jobs."

During the past year, Edmonton lost about one-third of its teachers, Lethbridge had a 50 per cent turn-over.

We note that the teachers in Christian schools are, on the average, as well prepared academically, as teachers in provincial schools. A goodly number of them have degrees and are anxious to keep abreast of new trends in education. We were strongly impressed with the calibre of leadership (principals) in the schools.

Problems which seem of general concern to the professional staff include: salary schedules which vary with each society, lack of a specific educational creed, few opportunities for exchange of ideas with District Eleven, lack of confidence in the Alberta Christian Educators' Association (coupled with a strong desire **not** to become affiliated with the Alberta Teachers' Association), and the communications gap between the boards and staff.

As an aside, we would like to say that is was refreshing to meet your teachers and talk to a group who see teaching as their Christian duty and are not all that occupied with high salaries and educational machines and gimmicks. We hope this was just not a surface impression.

We believe each school should subscribe to the Professional Communication Service of the National School Public Relations Association of the United States. Through such membership, the school would receive: TRENDS IN SCHOOL PUBLIC RELATIONS, a monthly harvest of fresh, new ideas, in education; EDUCATION U.S.A., the fast compact weekly report on educational affairs; and other literature. We recognize good material is produced by the National Union, but believe this should be complemented by the services offered by NSPRA. Other suggestions: Establish a bursary fund for high school or university students who intend to teach in Christian schools; designate an Alberta Outstanding Teacher Award for annual presentation; seriously study the concept of Merit Pay for teachers; set a goal that all teachers must possess (or be working towards) a degree by 1971; remove the "sectarion" clause from the teacher conditions of employment.

RECOMMENDATIONS AND BUDGET

NOTE: All the weight of evidence and experience underscores the fact that public relations must be considered a vital part of administration, should be handled with skill and foresight, and has to be cultivated deliberately. No public relations program can ever get off the ground if it is tied down by the archaic thought that public relations is "something extra".

It should also be pointed out that it is better to have three or four successful projects than five or six which are started with great enthusiasm and, half way through, discontinued through lack of enthusiasm, or manpower, or finances.

FOR: PROVINCIAL LEVEL

1.	Appoint executive director and establish provincial office	$15,000.00
2.	Annual submission to government (copy to all society members)	100.00
3.	Develop a corporate symbol (logo) for use by all societies	150.00
4.	Produce a brochure on Christian education for all interested parents	275.00
5.	Indoctrination seminar for all society PR committee members	150.00
6.	Semi-annual "progress reports" to parents, MLA's, etc.	500.00
7.	Yearly "institutional" type of advertising program	1,000.00
8.	Substitute name "society" for Union, Alliance or Inc.	50.00
9.	Publish quarterly newspaper (Christ in Education)	1,200.00
10.	Establish a select committee of 10 persons: 2 clergymen, two school board members, two teachers, two administrators and two "outsiders" to meet with the various societies, discuss this report, select priorities, and (depending on commitment) present an acceptable plan of action.	150.00
11.	Retain public relations counsel 12 months @ $300.00	3,600.00
	TOTAL	$22,175.00

FOR: THE LOCAL SOCIETY

1.	Insert newspaper ads or use radio commercials to announce school opening each fall	$ 300.00
2.	Form local advisory committee comprised of two board members, a teacher and business, industry and churches to discuss education policies	———
3.	Adopt special Press Release form and relaese news of school events	15.00
4.	Society such as the one in Lethbridge should attempt to join the Alberta School Trustees' Association	250.00
5.	Circularize to all members and friends a reprint of favorable publicity	———
6.	Introduce bursary system for high school or university students who intend to teach in a Christian School	100.00
7.	Select a candidate from your school for the provincial award of "Outstanding Teacher of the Year" (local contribution)	25.00
8.	Form a Speaker's Bureau among parents and teachers so the story of Christian education can be told to a variety of groups	———
9.	Consider "memorials" for those wanting to leave a bequest to the school so a classroom, school or gift might be named in their memory	———
10.	Give utmost consideration to year-round appearance of buildings and grounds	———
11.	Seize every opportunity to tell your story in newspapers, over the airwaves, on phone-along shows, etc.	———
12.	Seat a teacher representative on the school board in advisory capacity	———
	TOTAL	$ 690.00

FROM THE BOOKSHELF

SEE THAT HOLY CHILD, Dr. S. Bergsma. Publisher, Baker Book House, Grand Rapids, Michigan. 80 pages.

After I became a member of the Christian Reformed Church, one of the strong characteristics I have noticed is the high calibre and talents that many of its leaders have. Dr. S. Bergsma is no exception. Here, we have a Christian psychiatrist, administrator of Pine Rest Hospital, Grand Rapids, finding time to write this book. He has taken hold of the brief account of the twelve-year-old Jesus at the temple and has expanded it into a book. The viewpoint is unique. The reader finds himself in the company of two arch angels, Gabriel and Michael and looking in on the life of the child Jesus. The scenes switch from heaven to earth and yet the continuity is not lost.

One is amazed how much detail and doctrine is packed into the eighty-page book! Dr. Bergsma describes vividly the daily life in Jerusalem. A full description is given of the trip which Joseph, Mary and Jesus took from Bethany to Jerusalem. We can see the self righteousness and stuffiness of the Pharisees in their conversations and the humbleness of Mary and Martha at Bethany. The conversations between the high priests make exciting reading.

This is not a mere story. Doctrines of the Christian faith are interwoven throughout. On the first page, the writer refers to the creation account of Genesis 1-3, and even the fall of Lucifer is related. Doctrines of the virgin birth and the Deity of Christ are brought forth. Dr. Bergsma even refers to the resurrection in a very striking conversation between the two arch angels, "I'm taking you with me Michael for that glorious one. There's a stone to be rolled away from His tomb. It is to show the people that the tomb is empty. He has risen from the dead!"

This little book contains drawings of the temple, and other sketches to help the reader. From looking at the bibliography, it is obvious that much research and reading has gone into the book. For a study of Christ and life in His time, this book is to be recommended.

Mrs. Helen Tangelder.

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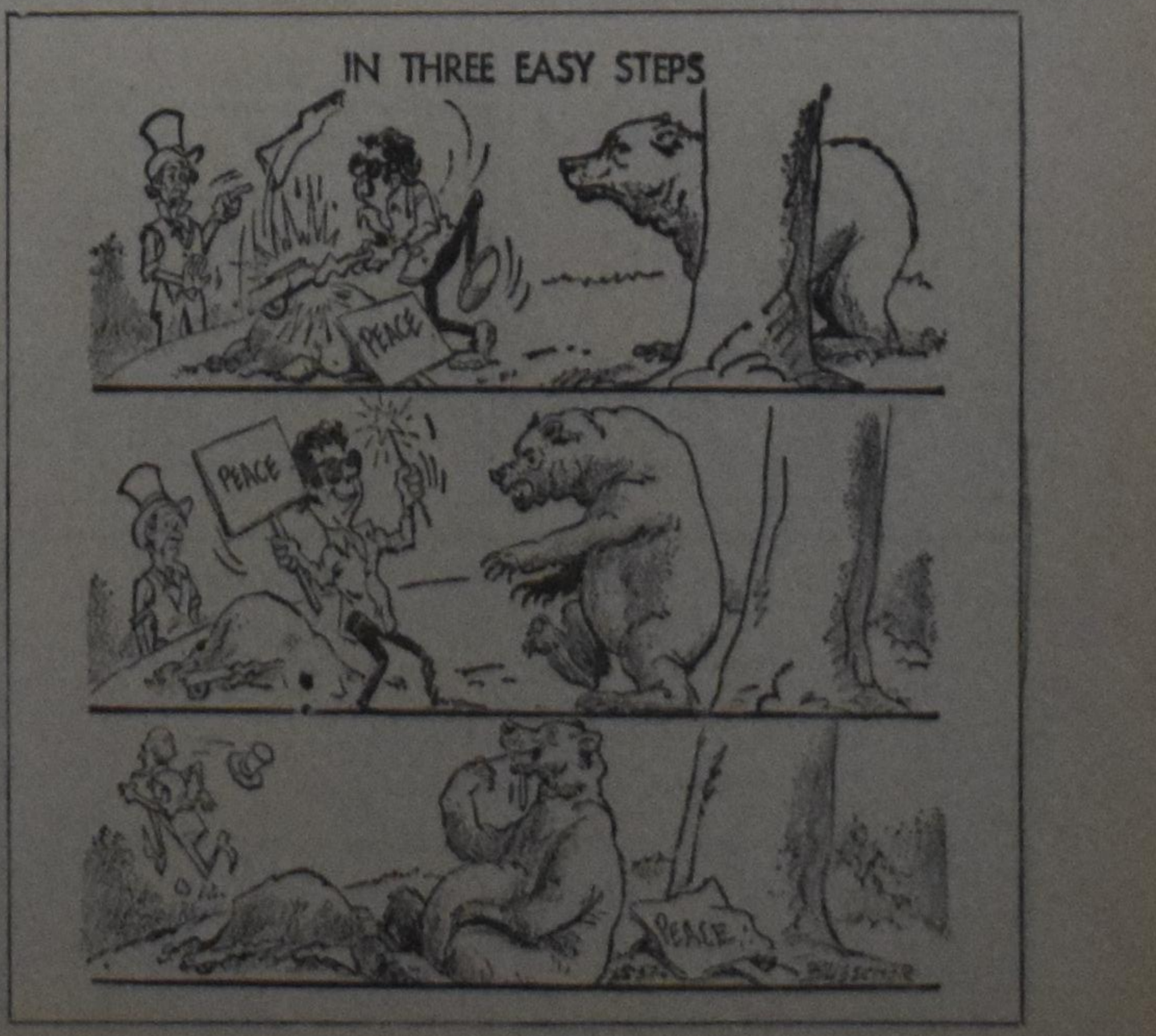

TEACHERS WANTED

The Holland Marsh Christian School requires

A TEACHER

for the schoolyear 1969-70. Located just north of Toronto, within reach of 3 universities and the A.A.C.S. institute. Small classes. Please apply Mr. Andy Brouwer, secr., R.R. 2, Newmarket, Ont.

Vancouver Christian School needs

A TEACHER

for grades three and four or grades four and five. Please state Christian commitment, qualifications and references in your first letter. NUCS salary scale in effect. Reply to G. Ensing, Principal, 5621 Killarney St., Vancouver 16, B.C.

The Barrie Timothy Christian School, conveniently located near Toronto, is in need of:

ONE ADDITIONAL TEACHER

for the primary grades due to increased enrollment. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

The John Calvin Christian School of STRATHROY, ONT., near London and University of Western Ontario, invites applications for

TEACHERS

for grade 3, 4 and 6 (single grades). Please write or call collect Mr. G. H. Bonekamp, principal, at the school 245-1934, 48 York Street, Strathroy, Ontario, or residence 245-2704.

Lacombe Christian School will need at least

2 TEACHERS

for the elementary grades for 1969-70. New 6-room school in modern town in beautiful Alberta parkland. Write: W. Wildeboer, Principal, Lacombe Christian School, Box 414, Lacombe, Alberta.

The Chilliwack Christian School Soc. of Chilliwack (B.C.) hopes to have its own schoolbuilding ready by Sept. '69 for 7 grades. We still need a

LADY TEACHER

Those who are interested send qualifications and references to A. Niezen, Secr., P.O. Box 161, Chilliwack (B.C.).

Pittsburgh, Pa. U.S.A. Christian School of Wikinsburg

TEACHER FOR 7TH-8TH AND PRINCIPAL

TEACHER FOR KINDERGARTEN AND 3RD

Missionary challenge. Good salary and living conditions. Write: Rev. C. K. Cummings, 1608 Graham Blvd., Pittsburgh, Pa. 15235.

The John Calvin Christian School, Guelph invites applications for the following positions:

PRINCIPAL

to teach higher grades and

TEACHER

to teach intermediate grades.

Please send your applications to: Mr. H. Ensing, 77 Victoria Road North, Guelph, Ontario.

The Duncan Christian School is in need of a

PRINCIPAL

and an

ADDITIONAL TEACHER

in the primary grades. The City of Duncan is situated in the beautiful countryside of the Cowichan Valley on Vancouver Island, B.C. Please send your application or request for further information to: Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

Who would like to join the congenial staff of the 8-room Canadian Christian School of Jarvis, Ont.? We need a

PRINCIPAL

and

TEACHERS

Please send your application, stating qualifications, experience and grade preference to the principal Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone (519) 587-2604.

Springdale Christian School needs

A TEACHER

for grade 1 and 2. We are located only 25 miles north of Metro Toronto. For further information write to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

The Canadian Christian School of Smithers, British Columbia needs a

TEACHER

for grade 4. This is an excellent position with approximately 30 students. Send your applications to H. Bakker, P.O. Box 2117, Smithers, B.C.

CLINTON, ONTARIO

Calvin Christian School in Clinton invites applications for various vacancies. Congenial atmosphere, progressive educational outlook, O.A.C.S. scale. Write or call Mr. H. Buddingh, Principal, P.O. Box 658, Clinton, Ont., phone 482-7851.

The Langley Chr. School Society is in need of a

TEACHER

for Grade 3 & 4. Application forms and information can be obtained from the Secretary Mr. H. Kuipers, 6221 - 200 St., R.R. 4, Langley, B.C., Canada.

Due to increase of pupils and expansion of buildings the Board of the Trenton Christian School invites

QUALIFIED TEACHERS

to apply for positions in various grades. Applications should be addressed to Mr. J. VanderVliet, R.R. # 2, Consecon, Ont.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

The Wallaceburg & Dresden Christian School needs

1 TEACHER
for grade 1 and 2,

1 TEACHER
for grade 3 and 4

for 69-70 school year. Please send applications and references to Mr. Wm. Sluys, R.R. 1, Dresden, Ont.

Calvinistic Christian School of Wellandport, Ont. requires

TEACHERS

for the year 1969/1970. Openings in the primary, intermediate and senior grades. Our 10-room school is conveniently located in the Niagara Peninsula. Send your applications to Mr. J. Tamming, principal, R.R. 1, Wellandport, Ont.

The Immanuel Christian School of Aylmer will need a

TEACHER

for the primary grades for the school term beginning September 1969. Please send applications, stating qualifications and experience to the principal, William Hordyk, R.R. 1, Aylmer, Ontario.

Applications are invited by the JOHN KNOX CHRISTIAN SCHOOL of BRAMPTON for a

TEACHER

for one of the senior grades. Please send applications stating qualifications and references to the principal Mr. H. Van Der Windt, 82 McLaughlin Rd. S., Brampton, Ont. Tel. 451-3236.

Calvin Christian School, Chatham, Ont., will be in need of qualified

TEACHERS

for various grade levels. Please send letters of inquiry or application to Mr. J. Postma, Principal, 72 Tissiman Ave., Chatham, Ont.

The John Knox Christian School of Woodstock, Ontario, will need

A TEACHER

for the '69-'70 schoolyear for one of the higher grades. Send your application to the principal, Mr. R. Vander Ploeg, 1045 Parkinson Rd., Woodstock, Ontario.

HANEY-PITT MEADOWS CHRISTIAN ELEMENTARY SCHOOL

invite applications for the position of

PRINCIPAL

commencing September 1969.

The school consists of 4 rooms located in the beautiful Fraser Valley, 25 miles West of Vancouver.

Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
May 8	May 2	April 30, noon
„ 15	„ 9	May 7, „
„ 22	„ 16	„ 14, „
„ 29	„ 23	„ 21, „

We assume this schedule gives the Post Office sufficient time to deliver our paper to most of the subscribers before the Sunday following the date printed on the paper.

Christian School during the summer

OPPORTUNITY FOR TEACHERS

to further a Kingdom cause in the heart of Canada's vacation land. Dates June 30 through to July 18. If interested contact Nanno Jager, Box 1874, Edson, Alta. State training and years of experience. Attractive salary and travel expenses. Couple preferred.

WHY NOT TEACH IN OSHAWA?

We will need teachers for the Primary Dept. and for Grade 6. Seven rooms school, attractive program, some rotation. French taught in all grades. Send your letters to Immanuel Christian School, % Mr. Wm. Rang, R.R. 1, Oshawa, Ont.

Drayton Calvin Christian School needs

TEACHERS

for Sept. '69 in the primary and/or intermediate grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The Centennial Christian School located at Terrace, B.C., Canada, requires

ONE TEACHER

for Grades 1 and 2, and

ONE TEACHER

for Grades 3 and 4, for 1969/70 school term. For further information please contact: Mr. Epp Talstra, 4715 Olson Avenue, Terrace, B.C.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

FRASER VALLEY
Christian High School

requires for 1969-70, a qualified teacher of

FRENCH

Send all applications to Mr. H. K. Vandezande, Principal, 15353 - 92 Ave., North Surrey, B.C.

DURHAM CHRISTIAN HIGH SCHOOL, young but growing, will need a

TEACHER

for the 1969-1970 schoolyear. Please send applications — stating qualifications, experience, and references — to the principal, Mr. W. Bylsma, Box 218, Bowmanville, Ontario.

The expanding Edmonton Christian High School requires two qualified

SCIENCE TEACHERS

for the fall term. Anyone interested in teaching Math, Physics, Chemistry or Biology is requested to write to Mr. J. Tuininga, 14304 - 109 Avenue, Edmonton 50, Alberta or call collect (403) 454-9357 days, 484-6814 evenings.

The TORONTO DISTRICT CHRISTIAN HIGH SCHOOL requires for the 1969/1970 schoolyear a

PRINCIPAL

and

Additional Teachers

in all subject areas.

Please send applications, stating qualifications, experience and references to Miss A. G. J. Masselink, P.O. Box 527, Woodbridge, Ont.

The HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL is in definite need of

ADDITIONAL TEACHERS

for the schoolyear 1969/1970, including a

SCIENCE TEACHER

If interested in a teaching position, please contact the Principal, Mr. P. J. Krosschell, 28 Athens St., Hamilton, Ont., phone 389-3411.

CLASSIFIED ADS

EXPERIENCED TEACHER

male, seeks position in grade 5, 6, or 7 for May and June. Box 2148, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

For sale, due to illness:

LANDSCAPE BUSINESS

in growing town of Southern Ontario. Year round employment. Good income. Write No. 2150, % Calvinist-Contact, Box 312, Stat. B, Hamilton, Ont.

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in Ontario. Between Sarnia and Toronto. We pay cash. Write to Mr. S., % H. Pikkert, 509 Hall St. S.W., Grand Rapids 49503, Mich., U.S.A.

What responsible Chr. Fam. has work for

SEVENTEEN YEAR OLD

where she can attend Chr. High in Sept. Likes cooking, sewing. Letters: Box No. 2149, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Aangeboden: Oude

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vanaf 1953 tot 1967 en Verklaringen van Oud en Nieuw Testament. Hollands. Adres: S. Hoiting, 368 Norwick Ave., Woodstock, Ont.

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Seven rooms and bath, ideal for student family. Rent additional three room apartment for income. Reasonable. Nelson Gebben, 945 Virginia St. S.E., Grand Rapids, Michigan, 49506, U.S.A.

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als te sterke, onregelmatige, pijnlijke, zwakke of wegblijv. menstr., witte vloed, moeheid, rugklachten, overgangslasten, zenuwzwakte eisen onze onschad. geneeskruiden. desgewenst in blanco verpakking. 43-jarige praktijk met schitterende resultaten. Meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) à $18.00 bij vooruitbetaling).

Kruidenhuis "FLORA"
Westersingel 40, Groningen, Ned.

RIB TRANSPLANT

A portion of one of a two-year-old Pretoria boy's ribs has been successfully transplanted into his face. Before the operation, Robert Swiegelaar's lower lip was so deformed that it was difficult to feed him. Now his face is entirely normal.

Robert's doctor said that this was the first time that such an operation had been performed on such a young child. In the US a six-year-old boy had already been helped in a similar manner. The doctor added that few people were aware that such an operation was possible.

Mr. Robert Swiegelaar said the growth centre of the child's jaw had been injured — the jaw grew on only one side. X-rays disclosed that the top of the jaw had become attached to the skull. The doctor removed the growth centre from one of Robert's ribs and transplanted it into his face.

(African Express)

THE NEW POSTAL RATES
and CALVINIST - CONTACT

That the Postmaster General had to do something to meet the demands of his men, is understandable. When the general postal rates increased we were forced to raise the subscription price of our paper with 50¢ per year, as per January 1, 1969.

However, as per April 1, 1969, a new increase for second class mail has been introduced (second class mail is for papers, magazines, etc.). And this new second class mail rate is much beyond our expectation.

The mailing of Calvinist-Contact used to cost about $33.00 per week. As from April 1 this amount has increased to $159.00 per week, an increase of some 500%. This means that per year we have to pay more than $8000 instead of $1650 to the Royal Mail — a raise in cost of more than $6000 per year.

You can understand that we were shocked. It is easier to ask the question of how to cover this deficit than to answer it.

What must we do?

WE COULD STOP PUBLISHING THIS PAPER AS MANY MAGAZINES WILL BE FORCED TO DO.

However, no one would be served by this decision. Not even the mail.

We have therefore looked for another solution. How much we regret it, but it will be clear to everyone that we cannot maintain the present subscription price. This increase, however, could be very reasonable if our subscribers would help us boost the circulation of our paper.

Of course, to print and mail more papers every week is also costly, but we have calculated that we can survive if we, starting May 1st, 1969, may charge $6.00 instead of $5.50 per year combined with an increase of 1500 new subscribers.

Is this possible? We believe it is.

There are still quite a few people who do not read our paper or who read it together with someone else. Almost every subscriber knows friends or relatives who do not read Calvinist-Contact as yet. Why not phone such persons or slip over to their house. For only $6.00 per year (that is 12¢ per week, which is less than the T.V. Guide) they can have a christian paper in their house every week. Of course, we gladly reward your efforts with a book or a silver plated spoon.

As a paper we have to stand on our own legs. We do not receive subsidies or collections. We do not ask for these either. But we hope that all our subscribers will stand behind us as one man in order to maintain this small piece of christian presswork in this country. The increase of the postal rates is severe but with combined efforts we will overcome this threat.

CALVINIST-CONTACT

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BY GRACE THROUGH FAITH

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by Dr. Remkes Kooistra

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The World Council of Churches

②

by PAUL G. SCHROTENBOER*

The trend toward the horizontal was apparent also in the functioning of the theme of the Fourth Assembly: "Behold I make all things new". The words are taken from a passage (Revelation 21:5) that speaks of God's ultimate renewal of the creation when the city of God will come down from God out of heaven. In a sermon that rose in its clarity of biblical insight far above the average address given at the assembly, Dr. D. T. Niles spoke optimistically that the opening worship service was not just a ceremony but represented the 'essential posture' of the Assembly. In the working sessions, however, the theme was used to justify and bolster all kinds of secular innovations, and seemed at times to be an excuse simply to justify change. The changes that were proposed (and often endorsed) were generally those that concern human relations, and in spite of Visser 't Hooft's warning, without orientation to God's salvation of man in Jesus Christ.

5. There is an indication that the World Council may be willing to discipline its member churches.

The WCC has clearly stated (Evanston 1954) that it is not its prerogative to determine whether or not a member church actually takes the Basis seriously. It holds to this position because it insists that the Council is **sui generis** (it is not a church nor a super church but a council) and should not interfere in the internal affairs of a member church. Its concern is that the actions of the members of the **Council** be in accord with the Basis.

There are churches, including many in the Reformed Ecumenical Synod, which have raised serious objections to the WCC at this point for they think that this 'hands off' policy endangers the integrity of the 'fellowship of churches' who, as the WCC Basis states, are together fulfilling their common calling according to the Scriptures in the name of the Father, the Son, and the Holy Spirit. To this observer at least it has never been clear why the **sui generis** character of the World Council of Churches precluded **all** disciplinary measures. Would not the special character of the Council call rather for its own kind of discipline?

The World Council's present attitude toward discipline of its members is seen in the Report, **Toward New Styles of Living.** In approving the substance of the Report the assembly gave its endorsement to four **indications** for action. Among these 'indications' is the following: "Because racism is irreconcilable with Christian faith the churches should continue to rebuke those churches which tolerate racism, and make it clear that racist churches cannot be recognized as members in good standing within the ecumenical fellowship" (p. 91).

To my knowledge this is the first time ever that the World Council has issued such a statement. The Council does not threaten that it will itself serve notice on racist churches but it does inform the member churches that they should rebuke racist churches and **they** should make it clear that racist churches cannot be recognized as members in good standing within the ecumenical fellowship.

When this was passed I was reminded that the only reference to heresy, to my knowledge, was in Visser 't Hooft's address: "It must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of the faith" (p. 320). There is an allusion to this word in The Message of the Assembly: "Christians who in their acts deny dignity to their fellow men deny Jesus Christ, in spite of all that they profess to believe" (p. 5).

It may safely be said that here is something new in World Council statements. There can be heresy, heresy serious enough to warrant one church's telling the other that it should be excluded from the ecumenical fellowship. But it is not a heresy of false doctrine, nor of a departure from the apostolic teaching, but a deviation from the accepted style of living; it is the failure of church members to accept their responsibility to fellow man.

If this indication for action had been made in reference to the open denials by official spokesmen of member churches of the central teaching of the christian faith, as these teachings are summarized for instance in the Apostles Creed, then many non-member evangelical churches would perhaps want to reassess their evaluation of the World Council in the light of the new development. But as it is, the indication as adopted means rather that the World Council means business in pursuing its 'horizontal' plans.

6. There was discernible difference in emphasis and direction between the Staff and the constituency of the non-Western countries.

By 'Staff' we mean the employees of the WCC secretariat, the officers of the Committees, the heads of the departments and commissions and the secretarial personnel. By staff we refer also to those responsible for the preparation of the drafts for sections, for planning or executing the programme of the Assembly, including the choice of speakers and presentation. The Staff carries out the work assigned by the Executive and Central Committees. These in turn are responsible to the Assembly and its churches. As used here 'Staff' is a general designation.

By 'constituency' we mean the member churches which sent delegates to the Assembly to work with and to respond to the programme and preparatory documents that had been prepared by the Staff.

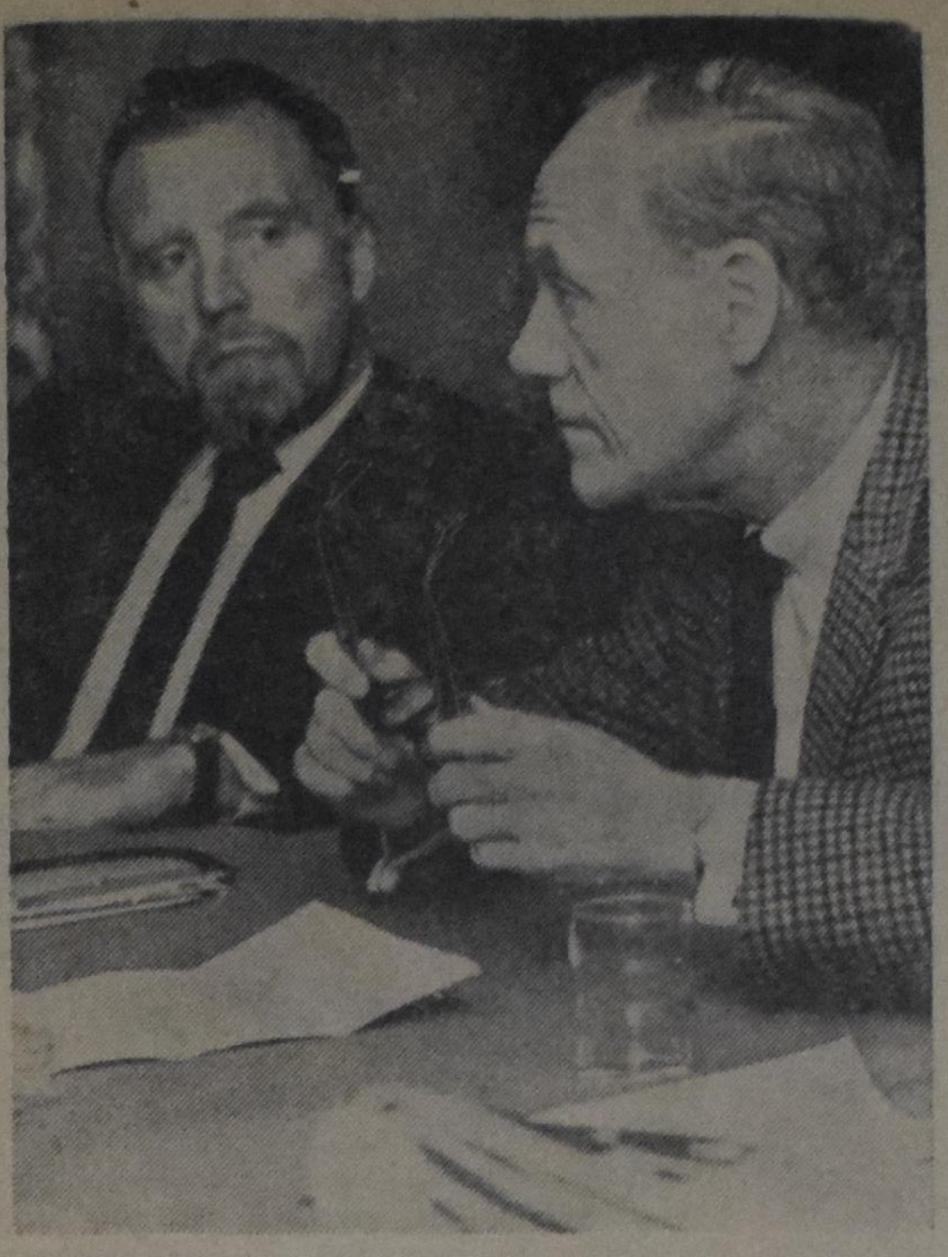
Upon reading the publications which the World Council produces and the drafts for sections which it prepared, one can easily gain the impression that this is in large part Western-style Christianity that leans decidedly to a liberal theology and an overriding concern with man's welfare here and now. If an observer were to assume that the publications and the general image which the Staff creates represents accurately all the member churches, then he will conclude that all the churches generally are cut along the line of a liberal Western pattern. But this would be an unwarranted conclusion.

There appears to this observer to be considerable difference between the Staff and the constituent churches, especially those from Africa, Asia and South America. They were the ones generally who talked back.

Judging from the response of the delegates and advisors who spoke their mind at the Assembly, the churches of the World Council of Churches are more evangelical than one would be led to believe if he judged them solely from the publications of Geneva or from the witness of the North American member delegates.

As a Council of **churches** the WCC is a truly **great variety of** tongues. As a **Council** of churches during the time when the Assembly is not in session, the WCC speaks with a single voice. It is a voice that stresses more and more the social, the economical and political affairs. It is the unchallenged assumption that the church must concern itself with all the moral issues of society today, must function as the conscience of the nations and mold public opinion for the renewal of society. (To be continued.)

* Mr. Schrotenboer is General Secretary of the Reformed Ecumenical Synod, 1677 Gentian Drive, S.E. Grand Rapids, Michigan 49508.



EXTERNAL AFFAIRS MINISTER MITCHELL SHARP appears to be moving closer to supporting Canadian membership in the Organizations of American States. The indications came from Mr. Sharp and Gordon Hawkins, executive director of the Canadian Institute on International Affairs, following high-level discussions of Canada's Latin American policy among government officials, experts from universities, business and the press. The Canadian Institute on International Affairs, which sponsored the conference, is an independent organization with chapters in cities across Canada.

(Globe and Mail Photo)

Let's Play Chess

Editor Mr. C. HESS

SOLUTIONS OF THE FEBRUARY PROBLEMS

No. 336 (Palkoska)

The black Rooks combine together to prevent several white mate moves such as R-N5, B-B7 and N-B4. The solution shows how the Rooks block each other when white comes up with an original threat: 1. R-N7, thr. 2. R-QR7 ch, K-N3; 3. R-R6 mate. Now the black Rooks have to go to B4 providing a way out for the king to N5. This results in two variations:

a. 1. —, BR-B4; 2. R-N5 ch, RxR; 3. N-B4 mate.
b. 1. —, RR-B4; 2. B-B7 ch, RxB; 3. R-N5 mate.

Other black answers lead to mate in two moves. This is a simple but interesting problem.

No. 337 (Speckmann)

This easy two-mover shows the Echo motive: on opposite sides the game is the same: 1. Q-R8 waiter.
1. —, K-B2/K-K2/K-Q4/P-K4; 2. Q-QN8/Q-KB8/Q-Q4/QxP mate.
This problem is of a kind which pleases just about everybody.

No. 338 (Drese & Co.)

The authors of this extra hard problem succeeded in fooling their solvers. In our circle it made many victims. Some of the wrong keys which were proposed are:

1. B-K4??, N-Q4; 2. NxP, N-R3 and there is no mate.
1. N-B4??, BxN; 2. R-B8 ch, K-K3; 3. NxQ4, KxP! and no mate.
1. R-R7??, K-B4 and white cannot mate in three.

The keymove, found only by a few, is 1. K-N5!! facing disc. ch from two sides, but threatening 2. R-B6 ch, K-Q4; 3. R-Q6 mate. Three variations:

a. 1. —, BxP ch; 2. R-B5 ch, K-K3; 3. N-B4 mate, or
1. —, B-R7 ch; 2. R-B5 ch, K-K3; 3. NxP mate.
b. 1. —, NK7 moves, ch; 2. R-B4 ch, K-K3; 3. NxP mate.
c. 1. —, K-K3; 2. QxP ch, K-B2; 3. P-K8/Q mate.

Even our people who did not make it will certainly enjoy the full solution of this difficult problem. It has been called a masterpiece, and rightly so.

No. 339 (Easter)

This author wanted to hide the keymove as much as possible, but the hiding place was not good enough. Most of the solvers found it. 1. P-B8/N! thr. 2. Q-N6 mate. The main variations are:

a. 1. —, P-K3 ch (blocks BR6); 2. Q-Q7 mate.
b. 1. —, P-K4 ch (blocks BR7); 2. Q-B7 mate.

No. III (Trüb-Henneberger)

These authors made this problem in 1939. Modern composers don't use the idea to such an extent anymore. However, the problem stays rather enjoyable and I thought it could just serve for your entertainment. All black moves are forced for after every white move there is just one move left for black. This solution therefore indicates only the white moves: 1. P-N8/N — 2. N-B6 — 3. P-K7 — 4. P-K8/N — 5. N-Q6 — 6. P-B7 — 7. P-B8/N — 8. N-N6 — 9. P-R7 — 10. P-R8/N (again a Knight and NOT a Queen! The Queen can in no wise mate the King, even not by taking the Pawn at B2 as was proposed by one of the solvers, for the Kng simply takes the Queen) — 11. N-N6 — 12. N-B4 — 13. N-Q2 mate. Did you like it?

No. IV (Kling-Korwitz)

After the tremendous threatening move, 1. P-N5, the King has to move to prevent promoton, for the Pawn cannot be taken by Black. 1. —, K-K4; 2. PxP, K-B3. The black King has to stay there as a guard. White should try to force His Majesty to leave his place. This goes as follows: 3. K-B2!, P-B5 (forced); 4. K-B1!!

a. P-B6; 5. K-B2
b. P-N6; 5. K-N2
c. P-Q6; 5. K-Q2 and the King is able to take the three Pawns one after the other. The end is that the black King HAS to move whereafter White gets a Queen at KR8. This is a real lively and logical Ending.

DUTCH

No. 336. 1. Tb7, dr. 2. Ta7, Kb6; 3. Ta6 mat.
a. 1. —, T(c)c5; 2. Tb5 sch. Tb5:; 3. Pc4 mat.
b. 1. —, T(h)c5; 2. Lc7 sch. Tb7:; 3. Tb5 mat.

337. 1. Dh8 tempo.

338. 1. Kb5, dr. 2. Tc6 sch, Kd5; 3. Td6 mat.
a. 1. —, Lf6: sch; 2. Tc5 sch, Ke6; 3. Pf4 mat.
b. 1. —, Pe2 onv.; 2. Tc4 sch, Ke6; 3. Pd4: mat.
c. 1. —, Ke6; 2. Dd7: sch, Kf7; 3. e8D mat.

339. 1. f8P, dr. 2. Db8 mat.

III. 1. g8P 2. Pf6 3. e7 4. e8P 5. Pd6 6. c7 7. c8P 8. Pb6 9. a7 10. a8P 11. Pc4 12. Pc4 13. Pd2 mat.

IV. 1. g5, Ke5; 2. gh6:, Kf6; 3. Kc2, c4; 4. Kc1,
a. —, b3; 5. Kb2
b. —, c3; 5. Kc2
c. —, d3; 5. Kd2 en wint.

THE FEBRUARY LADDER

Names	336 (3)	337 (2)	338 (3)	339 (2)	I (4)	II (6)	Sub-Total (10)	Previous Total	TOTAL
J. Heikamp (II), Sarnia, Ont.	3	2	3	2			10	76	86
J. Kloosterman (I) Peterborough, Ont.	3	2	0	0			5	75	80
T. P. Palmer (I), Grand Rapids, Mich.	3	1	—	2			6	69	75
A. Guillaume (VI), Edmonton, Alta.	3	2	0	2			7	33	40
A. Renema (I), Duncan, B.C.	3	2	0	1			6	32	38
M. Melissen, Greenwood, N.S.	0	2	0	0			2	35	37
F. Reinink, Walton, Ont.	3	2	0	2			7	17	24
G. VandenBerg, Burnaby, B.C.	3	2	2	2			9	13	22
F. Braaksma, Copetown, Ont.	1	2	0	0			3	17	20
F. Baarda (I), Smithville, Ont.	1	2	0	2			5	11	16
E. VanDonkersgoed, Drayton, Ont.	3	2	0	1			6	Welcome!	6
L. Westers, Grand Rapids, Mich.	0	2	0	0	4	6	12	New, welcome!	12

REMARKS

This time we lost one contestant in H. Rombach, who withdrew because of illness. But we got one of our veterans back in E. Van Donkersgoed: we extend a special welcome to him. Morevoer, we may welcome a newcomer again, who got 10 points extra for I and II. Four of our regular solvers did not send in any of the February solutions. Lemstra wrote, Sorry, I'm so late, but by mistake he sent the March solutions and turned out to be very early . . . Thanks for solutions of III and IV; correct ones from VanDonkersgoed and 9 correct moves in III plus the correct key move of IV from Captain Melissen. Answer to Kloosterman: the threat in your solution of 331 was missing.

The result of our present ladder is rather satisfactory: 68 out of 120! A pass anyway, notwithstanding the troubles with 338. The 100th newcomer did not show up as yet. In the meantime the big climb goes on. To prevent disappointments I remind my people to have their solutions POSTMARKED on the deadline: if you write the 20th or 25th and you mail your letter the 21st or 26th, you are TOO LATE from now on.

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Terrace—CFTK (Tues.) 10:03 p.m. 590
Smithers—CFBV 1:00 p.m. 1230
Vancouver—CJOR 6:30 p.m. 600
Vancouver—CKLG 7:00 a.m. 730
Vernon—CJIB 10:00 a.m. 940

MANITOBA
Altona—CFAM 9:30 a.m. 1290
Steinbach—CHSM 9:30 a.m. 1250

NOVA SCOTIA
Halifax—CJCH 9:00 a.m. 920
Kentville—CKEN 7.05 p.m. 1350
Middleton—CKAD 7:05 p.m. 1490
Windsor—CFAB 7:05 p.m. 1450

NEW BRUNSWICK
Fred'ton—CFNB 10:30 a.m. 550

ONTARIO
Belleville—CJBQ 8:30 a.m. 800
Brantford—CKPC 10:15 p.m. 1380
Cornwall—CJSS 9:00 a.m. 1220
Ft. Frances—CFOB 9:00 a.m. 800
Ft. William—CJLX 9:00 a.m. 800
Hamilton—CHAM 9:00 p.m. 1280
Kapuskasing—CKAP 10:00 a.m. 580
Kingston—CKLC 10:05 a.m. 1380
Ottawa—CFRA 8:00 a.m. 560
Owen Snd.—CFOS 6:00 p.m. 560
Peterbor.—CHEX 7:00 a.m. 980
Rich'd Hill—CFGM 10:30 a.m. 1310
Sarnia—CHOK 8:30 a.m. 1070
St. Cathar.—CHSC 8:30 a.m. 1220
St. Thomas—CHLO 12:30 p.m. 680
Stratford—CJCS 2:00 p.m. 1240
Toronto—CKEY 8:30 a.m. 590
Toronto—CHIN-FM 4:00 p.m. 100.7 Meg.

QUEBEC
Montreal (Verdun)—CKVL 8:30 a.m. 850

SASKATCHEWAN
Prince Albert CKBI 3:00 p.m. 900
Regina—CJME 9:00 a.m. 1300

Our Schools, Christian and Reformed?

Christian education is basic to the promotion of Christian life. Few deny that. Today the school is the training agency for our children. Few parents are able to train their children in the various branches of learning. Life is too demanding for that today. But this in no wise removes parental responsibility. The teacher instructs in the room of the parents. The training of the children, all of it, belongs to the sphere of the home. (Deut. 6:7; Ephesians 6:4)

It naturally follows that who teaches the children is all-important. Christian parents, in answer to the pledge they have made before God and His church at the time their child was baptized, must and will insist on Christian education. Of course, Reformed parents will insist on soundly Reformed education for their parents. That naturally follows!

Or does it? This is actually being questioned today. Only a few years ago our parents saw it very clearly, that the Reformed- or Calvinistic world-and-life view was the only correct view, being soundly Scriptural. They spoke of it with justified pride and insisted on being Reformed all along the way, in the home, in the school, and in the church. It was very obvious to them that no one could be satisfied with anything less than the true Christian faith, the Reformed faith. They were ready and able to defend it too.

The Reformed faith is being assailed today by those who claim to be Reformed. This comes especially from the side of those who are promoters of Christian education. If I have gauged it correctly, much of it stems from the problems facing Christian education. In some areas less than 50% of our Reformed families support the Christian School. With the rising costs of education, and the undue emphasis on academic competition, the Christian schools are in a real danger of dying and being pressured out by the public schools. I believe this has moved district # 11 of the N.U.C.S. to seek help from the firm Gunderson Public Relations of Calgary.

Mr. Gunderson is not Reformed. From the report one can gather that he has little sympathy for it. He does not hesitate to call it sectarian. This influences his report. He recommends that the schools should, if at all possible, delete "the mention of traditional church creeds", and that "a uniform educational creed be adopted by all schools." The reason for this is "so that no one may accuse such societies of adopting a Christian name when in reality they are sectarian by nature." Says Mr. Gunderson, "Evidence seems to point to the fact that your present policies confine your schools to a purely sectarian level. If this be true, can they properly be called 'Christian Schools'?" Mr. Gunderson further recommends that "the various Societies for Christian education . . . must adopt an open-door policy to all Christians of the community . . ." That can be done especially by deleting the mention of church creeds and adopting a uniform educational creed. Mr. Gunderson contends that "Such a step will lead to better relationships between your societies and other churches and the community at large."

Mr. Gunderson believes he has support for this from the side of those who are Reformed. He quotes Dr. H. Hart as saying, "Our schools should not be church-related in any way. We must break the bonds which created the original institutions," and Dr. C. Seerveld as saying, "We are in the process of re-writing our constitution so we can divorce the church from education. Our people must cut through denominational lines both formally and informally. Ties with the church must be cut."

I don't believe that Mr. Gunderson and Dr. Hart and Dr. Seerveld mean the same thing. I know of only one educational institution that is church controlled and therefore church related, that is Calvin College. All the others are controlled by societies of Christian parents. I don't believe that Dr. Hart and Dr. Seerveld want the school to be anything less than soundly Reformed. Mr. Gunderson takes exception there. He evidently sees the possibility of being one in education though not one in denomination or churches. In fact, he seems to judge it possible to write a creed for education with which all church groups can agree. I would like to see such a creed. It would stand for nothing specific doctrinally. If it did it would immediately be in one camp or another.

Dr. Kooistra, in Calvinist-Contact of February 28, 1969, deals with this matter at some length in his subject "Stand Up and Be Counted". He is very careful in dealing with this matter. I suspect he realizes this is a delicate matter. If I read him correctly he is pleading for the removal of what is often erroneously called "church creeds" from the constitution of Christian schools. He is much more concerned to have a creed that will spell out the precise duties of a school and its educational program. He even suggests adding such a creed to the by-laws. I believe we are then on the right track. Why? Because the educational creed Dr. Kooistra suggests, in itself, has no specifically Reformed guidelines. A Baptist, Mennonite, Pentecostal, Lutheran, etc. could heartily endorse it. I believe such a creed Mr. Gunderson has in mind. But used as an explanation it can serve in addition to the Reformed creeds. Then it has some value.

However, let us suppose that a Christian School society should set aside the Reformed creeds and adopt such a creed as Dr. Kooistra suggests. It would mean, or could mean, that a Christian School society be made up of parents from every church group. Why not? Then the question is: Who will teach the children? Will it be only those who are Reformed, or will it be one representing the parents from differing churches? But this can work. A truly Reformed parent will not be satisfied with a Pentecostal teacher and a truly Pentecostal parent not with one Reformed, etc. The question cannot be solved by assuming that each teacher refrain from teaching her or his particular doctrines. Then they are no longer able to teach as Christian teachers, and the purpose of the school is defeated. I know from experience that a Pentecostal worthy that name influences the children deeply in the Pentecostal way, and we want genuine teachers. This just simply won't work.

I know that some have a different opinion about this. It is this that disturbs me. I cannot free myself from the suspicion that many who by name are Reformed, do not know what that really means. Therefore it follows that they do not contend for maintaining the historic Christian faith in our schools, where it is all-important for a sound world-and-life view.

No, there isn't such a thing as Reformed and Christian. True Christian education is truly Reformed education. That is why it is folly to try to formulate a creed that can meet with the approval of all church groups. That is why it is also incorrect to speak of Reformed as sectarian and to speak of an "open door" by removing the stigma of being Reformed.

Today we are on the threshold of deciding whether we will continue to be Reformed, that is, truly Christian, or whether we will sell out to every other wind of doctrine. Surely there are none among us naive enough to think that beside being Reformed there is something else equally as good and important, that some call, quite mistakenly, Christian. Why should we break through all denominational ties and the school level and not on the church level? What is the difference? Or do I serve a different God and a different purpose in the school than in the Church? Or do the precious truths of our Reformed heritage, that we have promised to teach to our children to the utmost of our power, find their limit within the walls of the church? Maybe we ought to call the Reformed creeds "Sunday creeds", the Reformed Church as "Sunday church", and be free from being Reformed the rest of the week. As I see it, that is the nonsense we are hearing today. It is the nonsense that will defeat the Reformed faith. It is time that we stand up to be counted, not by cuddling up to the Arminian heresies all around us, but by maintaining the precious truths of God's Word at all cost and in all places. If we allow a break-through in our Christian schools, that is, in our homes, we allow an undercutting of the very foundations we ought to build on. Let us contend for the faith once delivered, to the glory of God and the well-being of our church.

(Rev.) Cecil W. Tuininga.

THE WORLD AROUND US

CANADA AND NATO

After a long, well- publicized, and often antagonizing search Canada has decided she is going to reduce the number of troops now stationed in Germany. The decision brought criticism from a number of different places: the official opposition in parliament criticised it, although the Conservative election platform for the 1968 election advocated that the NATO troops be withdrawn to Canada; other people voiced the opinion that other countries would probably follow Canada's example, the domino theory, and that soon the whole defense alliance would fall apart. Some of the NATO countries, especially Germany, were unhappy with the timing of the announcement; they maintained that in view of the Russian take-over of Czechoslovakia this was no time to announce the withdrawal of troops because at this time Western Europe should show a strong and united front.

Bot none of these criticisms are really very valid. Canada's contributon as far as man-power is concerned is very small indeed — a 6,000 man army brigade and a 4,000 man airforce contingent. When this is compared to the standing armies of some of the European countres, e.g. West Germany with 450,000 men, our contribution to the front line defense of Western Europe is negligible. West Germany's determined attempts, then, to try and get Canada to reverse her position are not based on military grounds,, but on political ones. The Germans are afraid that Canada's decision will strengthen political pressures in Washington for a reduction of U.S. forces in Europe. The U.S. has often discussed this, but as of yet has not removed any troops from Germany. But it is highly unlikely that the U.S. will be influenced by what her small neighbour to the North does.

The argument that the timing of Canada's announcement was bad has more validity. There is a feeling among Western European nations that the Soviet Union may be genuinely interested in reducing armed forces in Europe. The "Budapest appeal" of March 17 seems to indicate that Russia would like to begin talks in the hope that arm reductons could eventually take place. In view of Russia's attitude toward Czechoslovakia some Western nations are very sceptical toward the U.S.S.R., but others feel that Russia is only interested in maintaining her foothold in Eastern Europe, has no ambitions in Western Europe, and is thus willing to reduce her forces if NATO does the same. The contention is that Russia is convinced that the West will not attack her, so the heavy cost of large armies could be alleviated by a mutual reduction. But these countries maintain that Russia will only agree to reduce her forces if NATO reduces multilaterally; she will not have an incentive to reduce hers when troops are pulled out of NATO unilaterally — which is what Canada is proposing.

At a two-day ministerial conference of NATO countries held in Washington in the second week of April, it was decided that each country should search for ways of easing tensions with the Communist countries; it also instructed the NATO headquarters staff to draw up a plan for possible avenues of approaching the Eastern countries with a view of establishing preliminary talks about arms reduction. The ministers also reaffirmed their determination to make appropriate contributions to joint efforts for defense and deterrence at all levels, both nuclear and convential.

It appears from the communique that there is no change in the basic outlook of NATO; the strategy of flexible response, as decided upon in 1961, will be maintained. The purpose of this doctrine is that conventional forces will be used to stop an invader, who will thus have to escalate to a nuclear war, or withdraw. NATO will thus match the type of warfare the enemy has decided upon. If the invader is going to use nuclear weapons, the U.S. nuclear weapons now in Europe will be used. The assumpton underlying this doctrine is that NATO will indeed be capable of stopping a conventional attack. Many military experts have pointed out that this is a very large assumption and that it is very unlikely that the NATO forces would indeed be capable of stopping an all-out Russian attack without resorting to nuclear weapons — in which case the West would be blamed for starting a nuclear war. These experts maintain that NATO was a definite deterrent for the first decade or so after its inception, but that this has not been the case in the past few years. Germany has a substantial army, France has atomic weapons, as has Britain, and these three countries could put up as good a defense as NATO is providing now. It is of course not possible to prove either the one or the other theory correct, so the argument will no doubt go on. Whatever the correct view may be, Canada did not think that NATO is important enough that we maintain the same number of troops there as we have done for so many years: there is room for change and re-evaluation. It does not necessarily follow from this that all the arguments put forward for withdrawal troops are therefore good ones.

The Trudeau administration has said from the beginning that the whole of Canada's foreign affairs would be taken under consideration. This is still in progress. The decision to withdraw troops from NATO does not mean that we are getting out of the organization. What does seem clear is that the Canadian forces that will remain in Europe will ultimately have to be given a different role to play. At present the air division is equipped with more than 100 CF104 aircraft, equipped for both nuclear and conventional warfare, while the 6,000 men brigade is highly mechanized. The equipment used by these forces is specialized in so far that no other Canadian troops in Canada use them, except those training for service in Europe. To buy this special equipment for such a small force is very expensive, while the back-up troops and material that has to be present in Canada is high in comparison to the front line troops they support. The question may well be asked whether the high cost all this entails is warranted.

The ideal solution would be, of course, for Canada's European contingent to be the same type of soldier, using the same type of weapons and receiving the same type of training as his counterpart in Canada. In this way savings would be realized both in equipment and in training time — savings that would add to the overall effectiveness of the Canadian armed forces.

The exact cost of having 10,000 men in Europe is hard to determine — not even the Department of National Defense seems to know exactly — but is generally put at about $150 million annually. This is a very large sum for maintainng a small force. By reducing the troops and giving them the same equipment as the other forces in Canada much money would be saved. But are they still useful to NATO then? Since NATO requires troops and equipment of various types, there are undoubtedly roles which corresponds to Canada's armed forces structure.

The specific reduction of our forces will not be known until May 28 when the NATO defense ministers meet to discuss specific military contributions of the member nations. If it is made clear at that meeting that Canada should only be given a role which corresponds to those we carry out at home, no doubt a solution to the problem can be found. The question is not whether we are leaving NATO, but what is the best role for us in the North Atlantic Treaty Organization.

J. J. Bout.

The Russian Penetration in North Africa

Well-nigh unobtrusively, but decisively, the Soviet-Russian armed forces have now completed their occupation of strategic strongpoints on the coast of North Africa. This means the Russians have assured themselves of a dominating position of power in the Mediterranean which will enable them to back up Egypt in its confrontation with Israel and to put Western Europe under politicio-militairy pressure. Moreover, from now on the Kremlin will be able to use its military presence in North Africa to influence the political thinking of all the independent states in the Northern part of Africa.

Till recently, Russia's maritime penetration into the Mediterranean appeared to many NATO observers to be more an interesting development than a real threat to NATO's position. For the Russian warships lacked air cover, the Russian military aeroplanes being refused overflying rights by Yugoslavia and NATO countries such as Greece and Turkey. The Russians, however, overcame this handicap by camouflaging their military aircraft as innocent planes of their civilian airline, Aeroflot, and flying them via Greece, Turkey and Cyprus to Egypt. There, the Russian jet fighters and bombers were given Egyptian air force colours and stationed on Egyptian air fields.

From Egypt, Russian aircraft were flown to Algeria, while Russian naval ships ferried military personnel and equipment to Algerian ports. According to the latest intelligence reports, the Algerian air force now consists of 140 MIG jet fighters, 30 light jet bombers, 20 helicopters and about a dozen transport aircraft. Apart from that, the Algerian armed forces have been equipped with Russian weapons and are being trained by no less than 3,000 Russian instructors. It is also known that in Algeria a so-called "Special Technical Assistance Division" is in existence which, equipped with heavy modern earthmoving machines, is able to build a bridgehead at short notice, presumably to provide the amenities for a Russian landing in force. Moreover, air bases built by the French and the Americans, such as Biskra, Touggourt, El Qued, Djelfa, Ain Yagout and Tebessa, have been occupied by the Russian air force.

Thus, since the beginning of this year, the Russians have completed a pincer movement with amazing dexterity which will henceforward enable them to deal with Western Europe and America from a position of power. They have driven a wedge between Europe and Africa, the consequences of which will be felt in ever greater measure.

African Express)

Lloyd Alofs, Class of '68. Student. He attends the little league school which produces the big league Christians. Lloyd gets his on-the-job-training by conducting a shipboard ministry at the Muskegon docks. Confronts cynical seamen from all over the world. A tough assignment? You bet. But it's awfully exciting when you're in action . . . for Christ's sake!

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For "letters under number" 50¢ extra.

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With gratitude we announce the arrival of our daughter

HEATHER - JOYCE

born September 5th, 1968.

Albert & Berta Hosmar,
Gary, Eddy and Ronald.

164 Elisabeth Cr., Whitby, Ont.

With thankfulness to the Lord, the Giver of life, we are happy to announce the birth of our second son

LEONARD LLOYD

A brother for Wayne Wilfred.

Jack and Ankje Bootsma,
nee Miedema.

R.R. 1, Port Dover, Ont.

With thanks to God, the Giver of life, we announce the birth of a daughter

DEBRA GAIL

born April 15, 1969.

A sister for Timothy.

Henry and Emma Winter,
(nee Hielema).

73 Avondale St.,
Brantford, Ont.

With gratitude to God and great joy we are happy to announce the birth of our daughter

MARLENE

A sister for Andrew and Roger.
Louie and Jane Regnerus.

April 20, 1969.

412 Herkimer St.,
Hamilton 12, Ont.

With great thankfulness to God *we joyfully announce the birth of a son*

JEOFFREY WINSTON

A brother for Roland and Ian.

Herman and Betty
VandeBurgt,
nee Guillaume.

April 20, 1969.

101 Richland Cres.,
Etobicoke, Ont.

Mr. & Mrs. J. T. Tol are pleased to announce the forthcoming marriage of their daughter

PAULA
to
Mr. KLAAS JANSMA

The ceremony will take place on May 17, 1969 at 2:30 P.M. in the Victoria Christian Reformed Church.

Rev. J. S. Hielema officiating.

4649 W. Saanich Rd.,
Victoria, B.C.

We want to thank all those who remembered us with cards, flowers and gifts on our 30th wedding anniversary.

Peter & Clara Spoelstra.

71 Greens Rd.,
Stoney Creek, Ont.

SOLI DEO GLORIA.

1909 — 1969

On Monday, May 5, 1969, the Lord willing, we hope to celebrate with our dear parents, grandparents and great-grandparents

JAKOB BRANDS
NIESJE BRANDS, nee FOPPEN

the occasion of their Diamond wedding anniversary in Bussum, Holland.

That the Lord may richly bless them together this day and in the years to come is the wish of their dear children, grandchildren and great-grandchildren.

M. Mol,
A. Mol, nee Brands.
M. Brands,
C. Brands, nee Wentzel.
H. Wonder,
C. E. Wonder, nee Brands.
10 grandchildren (8 married).
11 great-grandchildren.

All in Toronto.

Rusthuis 'De Schutse',
Bussum, Holland.

On May 8th, 1969, the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents and grandparents

LOLKE VANDER ZEE
WILLEMKE VANDER ZEE,
nee ROSE

Kolken 58, Drachten,
The Netherlands.

Psalm 118:29.

H. O. Feenstra
S. Feenstra—Vander Zee,
Stratford, Ont.

Th. Vander Zee
L. Vander Zee—De Witt,
Opeinde - Sm.

J. De Vries
T. De Vries—Vander Zee,
London, Ont.

J. W. Vander Zee
T. Vander Zee—De Jong,
Rotterdam.

G. Vander Zee,
Toronto, Ont.

and 9 grandchildren.

Zo de Here wil hopen wij op 4 mei 1969 met onze geliefde ouders en grootouders

WOLTER TER STEEGE
en
ZWAANTJE TER STEEGE—
KOSTER

de dag te herdenken dat God hun 45 jaar geleden in het huwelijk verbond.

Hun dankbare kinderen:

Hamilton, Ont.:
Ann en Martin
VanderHeiden.
Delavan, Wisc., U.S.A.:
Gerald en Martha
Ter Steege.
Jarvis, Ont.:
John en Henny Ter Steege.
Jerseyville, Ont.:
Hilda en Henk Vis.
Hamilton, Ont.:
Joyce en Cor Vandriel.
Clarkson, Ont.:
George en Mary Ter Steege.
Hamilton, Ont.:
Jane en John Wiersma.
en 17 kleinkinderen.

R.R. 1, Jarvis, Ont.

On May 8, 1969, the Lord willing, we hope to celebrate with our parents and grandparents

SJOERD STRUIKSMA
and
RITA STRUIKSMA,
nee FERWERDA

their 45th wedding anniversary.

May the Lord bless them richly this day and the years to come.

Their thankful children:

Peter and Tiska Struiksma,
Minnersga, Holland.
Elizabeth and Henry Jansma,
Keswick, Ont.
and 12 grandchildren.

R.R. 2, Newmarket, Ont.

Gode dankbaar hopen wij op 30 april 1969 met onze lieve ouders en grootouders

BEREND KATERBERG
en
JACOBA KATERBERG—
OFFREINS

de dag te herdenken dat zij 40 jaar geleden in het huwelijk zijn verbonden.

Dat ze nog vele jaren voor elkaar en voor ons gespaard mogen blijven, is de wens van hun dankbare kinderen.

Jean en Al Kiers,
Moorefield (Ont.).
Matty en Hill Engelage,
Brooklin (Ont.).
Miny en Kars Kiers,
Holland Marsh (Ont.).
Henk en Roelie Katerberg,
Moorefield (Ont.).
Fenny en Gary Donkersgoed,
Moorefield (Ont.).
John en Mary Katerberg,
Guelph (Ont.).

Gaastmeer 1929 Taber 1969

Soli Deo Gloria.

Op 10 mei 1969 hopen wij met onze kinderen, die God ons in Zijn goedheid toevertrouwde, de dag te herdenken, dat wij 40 jaar door de band des huwelijks zijn verbonden. Hem alleen de dank en eer.

Taber:
L. Bouwman.
U. Bouwman—de Groot.
Vauxhall:
Berend en Japke Bouwman.
Lethbridge:
Jan en Antje Nieuwenhuis.
Calgary:
Ruurd en Neeltje Bouwman.
Burdeth:
Trijnco en Henny Bouwman.
Winnipeg:
Harm en Tryntje Bouwman.
Sexsmith:
Menno en Akke Klunder.
Taber:
Uilke en Wenni Bouwman.
Taber:
Jacob Bouwman.
en 26 kleinkinderen.

Molenaarsgraaf Little Britain
Nederland Canada
1929 1969

Psalm 84:6 berijmd.

25 April 1969 hebben we met onze lieve ouders en grootouders

ADRIAAN BENSCHOP
en
ADRIANA BENSCHOP—BOS

herdacht dat ze 40 jaar geleden in het huwelijk zijn verbonden.

Dat ze nog vele jaren gespaard mogen blijven is de wens van hun dankbare kinderen.

Inez en Leen van Valen,
Dubbeldam, Nederland.
Dorothy en George Zekveld,
Blackwater, Ontario.
Jean en Bob Dykstra,
Bowmanville, Ontario.
Len en Anne Benschop,
Little Britain, Ont.
Ina en Chris Kapteyn,
Hamilton, Ontario.
Tina en Arie Zekveld,
Ripley, Ontario.
Andrea en John Struyk,
Bridgeport, Ontario.
Shirley en Harry Hagens,
Vancouver, B.C.
en 27 kleinkinderen.

R.R. 3, Little Britain, Ont.

On May 7, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

EGBERT HIEMSTRA
and
AUDREY HIEMSTRA,
nee ATTEMA

the occasion of their 40th wedding anniversary.

May God bless them for each other and for us in the years to come.

London, Ont.,
1134 Adelaide St., Apt. 101.

Riemie & Jake VanderHeide,
Sarnia.
Chuck & Tetsie Hiemstra,
Kitchener.
Riek & Stan VanderGoot,
London.
Itty & Bill Esser,
Sarnia.
Allen & Tonia Hiemstra,
London.
Nelly & Bill deVries,
London.
Harry & Audrey Hiemstra,
London.
Ollie & Willie Hiemstra,
London.
John & Helen Hiemstra,
Sarnia.
Delia & Sippe Hibma,
London.
Sidney Hiemstra,
Palos Heights, Ill., U.S.A.
and 35 grandchildren.

Reception at 1632 Borden St., London, 7.30 P.M.

On Monday, May 5, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

JAN ZWART
and
DIEUWERKE ZWART,
nee HAMSTRA

the occasion of their 40th wedding anniversary on Saturday, May 3, 1969.

We thank the Lord for these happy years of marriage and family life and ask His blessing for many years to come.

Their grateful children and grandchildren:

Aafke and Folkert Graansma,
Strathroy, Ont.
Janna and Gerrit Graansma,
Strathroy, Ont.
Janny and Rev. Peter
Breedveld,
Picton, Ont.
Jantje and Gerrit v. d. Meer,
Strathroy, Ont.
Wietze and Mary Zwart,
Strathroy, Ont.
Silvia and Bert Den Hartog,
Strathroy, Ont.
Hilda and Jo Brend,
Georgetown, Ont.
Linda and Don Klinker,
Strathroy, Ont.
Peter Zwart, Strathroy, Ont.
Diano Zwart, Strathroy, Ont.

31 Egerton Ave.,
Strathray, Ont.

On Sunday, May 4, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

WILLIAM WIERSMA
and
ILENE WIERSMA,
née TERPSTRA

on the occasion of their 35th wedding anniversary.

That the Lord may richly bless them this day and for years to come, is the wish of their children.

R.R. # 1, Dundas:
Elco and Anne Wiersma,
Billy, Ronnie, and Diane.
Hamilton:
John and Jane Wiersma.
West Flamboro:
Bill and Magda (engaged).
Sylvia.

West Flamboro P.O.

1934 — 1969

On Saturday, April 26, 1969 we have celebrated with our dear parents and grandparents

AUKE BREMER
and
MAAIKE BREMER—WIERSMA

the occasion of their 35th wedding anniversary.

That the Lord may richly bless them in time to come is the wish of their thankful children.

Fruitland, Ont.:
Gary and Elsie Bremer,
Scott, Suzan, Debbie.
Stoney Creek, Ont.:
Murray.
Burlington, Ont.:
Martha and Herb Vissers,
Jimmy, Ian, Allan, Diane.
Grimsby, Ont.:
Jack and Shirley Bremer.
Grimsby, Ont.:
Gertie and Jack De Rood,
Andrew.
Guelph, Ont.:
Hilda and Henry Rozema.

241 Federal St.,
Stoney Creek, Ont.

On Thursday, May 8, D.V., we hope to celebrate with our parents and grandparents,

REV. AND MRS.
HENRY NUMAN SR.,

their 35th wedding anniversary, and also the 35 years of service in the ministry of

REV. HENRY NUMAN SR.,

who was installed on May 13th, 1934.

To God be the glory!

Their thankful children:

Leida and Daan VanBeilen,
Rexdale, Ont.
Ena and Dirk Mostert,
Hamilton, Ont.
Ralph and Klara Numan,
Brampton, Ont.
Henry and Aileen Numan Jr.,
Peterborough, Ont.
Gerry and Christine Numan,
Brampton, Ont.
Fred Numan,
St. Catharines, Ont.
and 11 grandchildren.

Poplar Side Rd.,
R.R. 1,
Collingwood, Ont.

Op Maandag 5 mei 1969 hopen we met onze ouders en grootouders

AALDERT STEVENS
en
GRIETJE STEVENS—KOSTER

de dag te herdenken, dat zij 35 jaar geleden in het huwelijk werden verbonden.

Dat de Here hen nog vele jaren voor elkaar en voor ons wil sparen is de wens van hun dankbare kinderen.

Bill en Jennie Stevens,
Albert, Arthur, Annette &
Richard,
Newmarket, Ont.
Walter en Anne Dryfhout,
Margaret, Marlene & Clara,
Newmarket, Ont.
Harry en Clara Dyxkhoorn,
Paul & Jeffry,
Georgetown, Ont.

1939 — 1969

With gratitude to God we hope to celebrate, the Lord willing, the 30th wedding anniversary of our dear parents and grandparents on May 4, 1969,

JOOST DEKKER
and
WILHELMINA PETRONELLA
DEKKER—TENSEN

We thank the Lord for these many happy years of marriage and we hope and pray that the Lord will grant them many more happy and blessed years together.

At Home:
Nellie and George Dekker.
In Grimsby:
John and Ann Dekker.
Also in Grimsby:
Henry and Olga Dekker.
And grandchildren Bobby and Susie.

15 Kidd Avenue,
Grimsby, Ontario.

With thankful hearts we hope to celebrate on April 29th, 1969 the 30th anniversary of

Mr. and Mrs.
MICHAEL KIERS

John and Ruth Kiers,
Brantford, Ont.
Jack and Betty Knight,
Fenwick, Ont.
Henry and Joanne Kiers,
Wainfleet, Ont.
Harry and Dianne Kiers,
Wainfleet, Ont.
Ralph and Alice Smit,
Port Perry, Ont.
Wayne Kiers,
Grand Rapids, Mich.
Ralph Kiers,
Wainfleet, Ont.
Michael Kiers,
Wainfleet, Ont.

R.R. 2, Wainfleet, Ont.

The Lord willing, on Friday, May 9th, 1969 we hope to celebrate with our dear parents

EEUWE WYMENGA
and
WIETSKE WYMENGA—
ELSENGA

their 25th wedding anniversary.

May the Lord grant them many more years of health and happiness.

George.
Wilco.

Open house will be held on that date after 8 P.M.

St. Thomas, Ont.

In Jezus ontslapen op 64-jarige leeftijd, onze lieve vrouw, moeder en grootmoeder

HARMINA AALTINA
POST—SALOMONS.

Oegstgeest:
Ds. H. Post.
J. J. Post.
W. Post—de Wit.
Rotterdam:
H. H. G.
vonderKlaauw—Post.
J. vonderKlaauw.
Valkenburg, Z.H.:
T. A. van Delft—Post.
G. van Delft.
Rijnsburg:
G. M. Post.
E. E. Post—
van Egmond.
Oegstgeest:
W. S. Post.
M. Post—
van Egmond.
Embro (Can.):
H. Post.
S. Post—vanderLaan.
Marburg (Duitsland):
H. A. Post.
en kleinkinderen.

Oegstgeest, 6 april 1969.
Wijttenbachweg 31.

In haar Heer en Heiland ontslapen onze innig geliefde moeder, groot- en overgrootmoeder

TJITSKE DIJKSTRA,

in de ouderdom van 97 jaar.

Sedert 23 mei 1941 weduwe van Tjomme Boskma.

Leeuwarden, 14 april 1969.

Spanjaardslaan 24.

Leeuwarden:
A. Boskma.
Hamilton, Ont.:
Z. Hamstra—Boskma.
P. Hamstra.
Hardegarijp:
J. Boskma.
A. Boskma—Weening.
Leeuwarden:
J. Plantinga—
Boskma.
O. Plantinga.
H. Boskma.
W. Dijkstra—Boskma
E. Dijkstra.
Klein- en
achterkleinkinderen.

On April 16th, 1969 the Lord has taken unto Himself our dearly beloved son and brother

HANK RIDDER,

in the youthful age of 17 years.

Safe in the arms of Jesus.

Mr. & Mrs.
Ralph Ridder.
Clara.
Joanne.
Marian.
Linda.
Shirley Rainko,
fiancee.

Haney, B.C.
12388 Robinwood Cres.

Through a tragic accident the Lord has taken unto Himself our beloved grandson and nephew

HANK RIDDER.

Mr. & Mrs. J. de Jonge.
Gay and Egbert.
Betty and George.
Gerda and Bert.
Hilda and Aalt.
Jane and Hank.
George and Helen.
Grace de Jonge.
Herbert and Ali.

April 16, 1969.

Haney, B.C.
R.R. 1,
23589 Lougheed Highway.

In sudden death the Lord took away my beloved husband

FRANK DE JONGE,

married for only two years, ours was a real happy and blessed union.

May the Lord comfort and strengthen me in this time of sorrow and bereavement.

Grace De Jonge—
VanderVelde.

April 16, 1969.

Haney, B.C.,
12548 - 5th Ave.

Through a tragic accident the Lord has taken from us our beloved son and brother

FRANK DE JONGE.

Mr. and Mrs.
J. de Jonge.
Grace and Ralph.
Gay and Egbert.
Betty and George.
Gerda and Bert.
Hilda and Aalt.
Jane and Hank.
George and Helen.
Herbert and Ali.

April 16, 1969.

Haney, B.C.,
R.R. 1,
23589 Lougheed Highway.

The Lord in His wisdom took unto Him in glory

FRANK DE JONGE,

beloved husband of Grace De Jonge—VanderVelde, at the age of 22.

His beloved part of God's Word was Psalm 23.

In sorrow but believing:

Mr. and Mrs.
John VanderVelde.
Jean and Hank.
John and Cathy.
Wilma and Gerard.
Joan and Bill.
Margaret and Adrian.
Phil and Vina.
Bill and Evelyn.
Hank.
Rudy.

Richmond, B.C.

April 16, 1969.

On April 16, 1969, the Lord called unto Himself His child, our much loved and wonderful mother

GRADA DEBLIECK—
VAANDERING,

72 years of age, at Harderwijk, The Netherlands.

Widow of A. G. DeBlieck since June 18, 1954.

We will miss her so very much but we know that her wish to go Home has been fulfilled.

Marinus and Annie
DeBlieck,
Amstelveen.
John and Betty
DeBlieck,
Rochester, N.Y.
Gerard and Nan
DeBlieck,
Ayr, Scotland.
Rina and Sino Falkena,
Rijswijk.
Nel and Jan Boudestein,
Harderwijk.
Albert and Stien
DeBlieck,
Rochester, N.Y.
Piet and Riek DeBlieck,
Dedemsvaart.
Grada and Udo
Steenblok,
Utica, N.Y.
Mien and Henry
Wissink,
St. Thomas, Ont.
Geertje and Albert
Schoppink,
Pijnacker.
Gerba and Ben
VanderWillik,
Goulais River, Ont.
Joe and Joanne
DeBlieck,
Delhi, Ont.
Trix and John Hofstee,
Listowel, Ont.
Irene and Lutse
De Vries,
Amstelveen.
and 35 grandchildren.

"You might be handed a prayer book . . . if the Christian Union bug spreads."

A COMMUNIST APPRAISAL OF THE CLAC

It is no secret that the Christian Labour Association of Canada is the subject of many a, sometimes heated, discussion, not only in christian circles but also in others. Neither is it a secret that some people are rather critical of what this christian labour movement is doing and seeking to accomplish. No one, least of all CLAC's leadership, would want to argue that CLAC is perfect. Far from it! One thing, however, we do know: our Lord allows us to make a fresh start every day again, provided we believingly trust in his redeeming grace and power — something that fellow men who are in the clutches of disbelief wouldn't even think of doing.

More often than not, the secular newspapers' headlines describing CLAC's christian viewpoint are (understandably?) inaccurate or incomplete. It was a real surprise, therefore, that the person who wrote about the CLAC in the March 19, 1969 issue of the communist *Canadian Tribune* chose the following eye-catching, rather positive headline: "Praise the Lord and defend the Open Shop." While this article on CLAC and CTUC leaves much to be desired and is even totally wrong in places, we thought that *Calvinist-Contact* readers might be interested in learning how a Communist views the Christian Labour movement. Below we reprint the article in its entirety.

•

Praise the Lord and defend the open shop

Most Canadian workers find it hard to see much Christianity in the hard nosed approach of employers to their "hands". One organization, however, the *Christian Labour Association of Canada,* thinks that a little bit of prayer along with presenting the other cheek to the boss, is a superior method of collective bargaining.

In Europe unions with a Christian orientation form a substantial part of the trade union movement. In French Canada the church was a major force in the labour movement until recent years and even now the CNTU maintains strong ties with the Catholic church.

In English speaking Canada, though, until the early fifties the relations between the church, any church, and the unions was one of cordial standoffishness. Union members went to church, and church members joined unions, and that was all.

In the early fifties a Mr. Fuykschot, former Secretary of the International Federation of Christian Trades Unions in Holland, came to Canada and set up an organization called the Christian Labour Association of Canada.

This grouping, which centres itself in the building trades industry has certifications in the counties of Essex, Kent, Lambton, Peterboro, Victoria, Durham, Prince Edward, Wellington, Lincoln, Haldimand, Brant, Norfolk, Sarnia, Wentworth, Waterloo, York, and Peel, the District of Kenora and Metro Toronto.

The CLAC is associated with the Christian Reformed Church, based mainly on Dutch immigrants which itself is split into many separate groupings. It finally received union status after an appeal to the Supreme Court of Canada against a ruling of the Ontario Labour Relations Board. The OL RB had ruled that the CLAC did not qualify on the grounds that their constitution discriminated against non-believers in accordance with Reformed Church doctrine and principles.

An anomoly of the organization is that while it discriminates against non-believers, it advocates and practices the open shop on the grounds that it is not ethical to compel a person to be a member of a union.

Another organization called the Christian Trade Unions of Canada, a split away from the CLAC is mainly based in Hamilton where its membership has dwindled to 175 members from 400 over that past ten years. Its drop is attributed to its predeliction for back door agreements at wage rates far below the union standard and its complete failure to take up in plant grievances.

The CLAC, on the other hand is being forced by the realities of life to adopt a more militant stand towards the problems of its membership to maintain and extend its base. It seeks to obtain the union wage rates prevailing for the workers under its jurisdiction. According to trade unionists knowledgeable about its contracts it does not police its agreements and in any case follows the wage pattern and does not help to improve it.

Building trades leaders when interviewed insisted that the CLAC, and the CTUC do not constitute a major threat to the labour movement as such. What concerns them is that, particularly in the building trades, any kind of dual unionism is deadly. The intricate relations in the building trades produces a welter of jurisdictional battles and differences, even within the framework of the existing structure. To add another ingredient, however small, only compounds these problems.

They point out that the CLAC has an industrial set up in its construction component whereby workers can move freely from one section to another. This practice is in direct challenge to the entire craft union set up.

The construction union's answer to this problem is to get up earlier in the morning than their Christian union rivals. They seek to circumvent the union before it gets started by signing up the contractors, and contracts before the others can get to them.

How successful are they? They point to the Hamilton experience as an example and are confident that they can choke off the new group in the Trenton-Peterboro area.

Fathers and mothers who are just now being promised that their children, irrespective of religion, who are now forced to join in Protestant bible readings in school, may be spared this indoctrination next year, watch out! You might be handed a prayer book as you step into your union meeting if the Christian Union bug spreads.

SMOKES LIKE A MACHINE—Developed under the auspices of the American Cancer Society, a smoking machine puffs away at dozens of cigarettes, trapping tars which produce cancers when painted on the backs of mice. Meanwhile, a growing awareness of the relationship of cigarette smoking and cancer has produced a slight but steady decline in smoking.

Aankondiging van een nieuwe genezende stof:

Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

A Christian University for Africa?

Prof. D. C. S. van der Merwe of the Theological School for Non-Europeans at Hammanskraal, near Pretoria, has been nominated a member of the Missionary Commission by the Reformed Ecumenic Synod.

The Synod has a commission of nine members throughout the world where missionary work is undertaken by the Reformed Churches.

The work of the Commission consists of the investigation of all missionary matter, collecting of study material covering fundamental and practical missionary practice and to revise same.

One of the main tasks of the Commission is to investigate the possibility of a Christian University in Africa.

The Commission's secretary is dr. Paul Schrotenboer of America. The next meeting of the Commission is planned for August 1970.

(African Express)

SUPPORT

YOUR CHURCH IN ACTION!

Christian Reformed World Relief Committee

2850 Kalamazoo Ave. S.E.
Grand Rapids, U.S.A.
Mich. 49508

a synodical board

Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltjes zijn in Nederland gemaakt en dragen afbeeldingen van bloemen, klederdrachten of provinciewapens.

Wilt U daarom even opgeven of U een Bloemen-, Klederdracht- of Wapenlepeltje wenst?

OF U KUNT EEN BOEK KIEZEN

UIT ONDERSTAANDE LIJST:

Bijvoorbeeld (voor één abonnee): M. DE JONG en WIM ZAAL: BILDERDIJK; Dr. C. N. IMPETA: KERKELIJKE KAART VAN NEDERLAND; A. DOF: ARIE EN KATRIEN IN CANADA; J. OVERDUIN: HEL EN HEMEL IN DACHAU; M. E. VOILA: DE WELEERWAARDE HEER; MOEILIJKE KINDEREN (verschillende schrijvers); JOHN BUNYAN: DE CHRISTENREIS; OKKE JAGER: DE HUMOR IN DE BIJBEL; ANNE DE VRIES: DE ILLEGALE WERKER; PROF. BAVINCK: HET RAADSEL VAN ONS LEVEN; Ds. KORNET: DE PINKSTERBEWEGING EN DE BIJBEL; V. D. STEEN: SPIONNAGE IN DE TWEEDE WERELDOORLOG; OOMS: DAGGELDERS; LAATMAN: SLOEBERKE SLOB; BAARDMAN: GROOT ALARM; MONS: PA BAKKER; PEELEN: 'T BEGON ONDER MELKENSTIJD.

The following titles of **ENGLISH BONUS BOOKS** are at this moment all in stock:

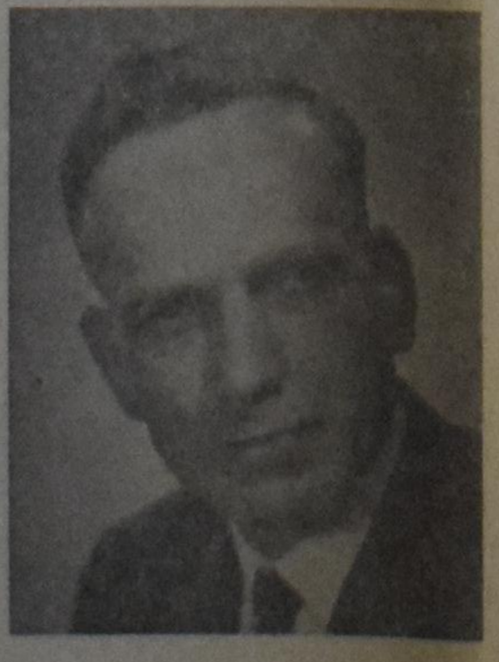
One subscription: WHEN THE BAMBOO SINGS, by H. G. BRENNEMAN; GOOD NEWS FOR MODERN MAN (New Testament in Modern English); N. STONE: 100 BASIC BIBLE QUESTIONS ANSWERED; REV. T. C. VAN KOOTEN: LIVING IN A NEW COUNTRY; PROF. DR. J. KROMMINGA: IN THE MIRROR; C. SLUYS: A PREY TO SATAN; MARTYR OF THE CATACOMBS (Ancient Rome); PROF. A. M. REHWINKEL: THE FLOOD; F. F. BRUCE: THE NEW TESTAMENT DOCUMENTS, ARE THEY RELIABLE?; J. NORVAL GELDENHUYS: THE INTIMATE LIFE (for engaged and newly married Christians); C. S. LEWIS: THE WEIGHT OF GLORY; REV. J. K. VAN BAALEN: THE GIST OF THE CULTS; THEA B. VAN HALSEMA: GLORIOUS HERETIC (Guido de Brès).

WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

While for bringing in TWO subscribers we have: STRAIGHT DOWN THE CROOKED LANE, by F. H. ARNOLD; WORLD AFLAME, by Dr. BILLY GRAHAM; LEAST OF ALL SAINTS, by GRACE IRWIN.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



De auteur, die algemeen secretaris is van de Reformed Ecumenical Synod, is enige tijd in Zuid Afrika geweest, gedurende welke tijd hij speciale studie van de apartheidspolitiek heeft gemaakt. Hij heeft niet alleen het leven in Zuid Afrika in ogenschouw genomen, maar hij heeft met vele mensen gesproken, blanken zowel als zwarten. In dit boek geeft hij een verslag van zijn waarnemingen, en tevens presenteert hij een onbevooroordeelde indruk. Een ieder, die zich orienteren wil of die een juist inzicht in de Zuidafrikaanse situatie wil hebben kan niet zonder dit boek.

Het is geschreven in gemakkelijk te volgen Engels. Het omslagontwerp is van de tekenaar Wm. Hart.

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